THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 45. NEW-YORK, SATURDAY, JANUARY 25, 1834. WHOLE NUMBER, 149.

For the Churchman.

Watchfulness and Prayer.

To retire, when the care and turmoil of the day is over, to the secret silence of our chamber; to compare, with the word of GOD open before us, our past thoughts, words, and actions with the sacred rule of revelation; to ask GOD's forgiveness for our multiplied sins, and his blessing on our futurity, and to submissively thank him for all his mercies, is indeed a most blessed duty. Nothing, except prayer, tends so much to improve our Christian character, and our trust in GOD, as *daily and rigid* self-examination.

"Watch and pray."—St. Mark xiii. 33.

NIGHT's stillness hangs around; above,
In paths of brilliant beauty, move
The moon, and starry multitude,
Sparkling on mountain, wave, and wood,
Emblems of peace and purity,
High o'er the wild, polluted sea
Of mortal sin and misery.

In this calm hour I humbly bend
Before GOD's piercing eye; and send
My anxious thoughts to search the still
And hidden workings of my will;
And note my secret sins; and try
My faith in HIM, who left his high,
And holy heaven, for *me* to die.

How soothing, now, when none is near,
To mark, with mocking gaze, the tear
Of penitence, or turn aside,
To earth's cold channels, the full tide
Of thought, to lay my burning cheek
Upon the sacred page, and seek
His love, the *lowly* and the *meek!*

Bless'd SAVIOUR! what is *man* that *thou*
Should'st come to visit him, and bow
Thyself to take his grief and shame?
Honor and glory to thy name,
Who, with the FATHER, art alone,
And HOLY SPIRIT, on the throne
Of GOD, eternal THREE in ONE.

LORD! *thou* art GOD, and *I* a weak
And erring child of earth; I seek
Thy full forgiveness, and the free
And holy hope of peace with thee:
Though *I* am worthless, *thou* didst bear
My sin; and trusting in thy care,
And power, I pray. LORD! hear *my* prayer.

No more sick vanities of sense
May I pursue; but looking hence,
To that fair heaven, where sorrows cease,
Unstain'd by sin, the realm of peace,
To glorious company of saint,
And angel, still press on, nor faint,
To taste the joys time cannot taint.

O SAVIOUR! *thou*, as *man*, hast felt
The strong temptation, and hast knelt,
Like *us*, for strength to bear thee up;
And, in its bitterness, the cup
Of anguish, to its dregs, didst drain!
Now, KING of *glory!* kindly deign
To wash us white from sin's dark stain.

Upheld by thine omnipotence,
The Christian's certain confidence,
I'll fight the fight of faith, and wake
From death, the crown of life to take;
And "glorying" only in thy "cross,"
For thee, the fiend's temptation toss
Aside, and "count all things but loss."

S. D. L.

SCENES IN REAL LIFE.

From the Religious Narrator.

DIARY OF A DAY.

MONDAY.—Under the salutary influence of the excellent practical discourses and other religious exercises of yesterday, I set out this morning on a tour of Christian visiting.

I first called on a poor but truly pious woman. She gladly left her employment, and we enjoyed a short time in discoursing on the sermons of yesterday, and of what should be their results on those who were privileged to hear them. "It is good," said she, "to talk about the things of religion, I don't mind poverty since it is my lot, but I want the encouragement of a Christian friend now and then to help me on my way." As I turned to leave her, I saw a sickly infant lying on the settee. That child, she observed, belongs to a poor woman who lives in a part of the house: she has just buried one child, and this is sick; but the mother is obliged to go out to work, so I mind the child for her while she is absent through the day. At this moment a feeling of inferiority came over me; but I said, Well, my friend, this act of disinterested kindness which you quietly perform, is more acceptable to GOD than are the largest bequests of those who do not need what they bestow. "I believe I only do my duty," she replied, "and poor woman, she is destitute of the comforts of religion." "Well," said I, "if any thing will reach her heart short of Divine grace, it must be the consideration that your religion makes you thus kind: go on, you will meet your reward."

I next proceeded to a house which I had visited several weeks previous, to see a young woman in the last stage of consumption. When I first saw her interesting countenance, flushed with the deceptive hectic glow, I said to myself, must this visage too be marred? Yes, "He changes man's countenance and sendeth him away." After the first salutation, I began to remark on the vicissitudes of life and its trying events, and that religion alone can direct and sustain us under them, and prepare us for scenes which lie before us. "O how glad I am," she exclaimed, "to have some one to converse with me in this way; I feel the need of religious instruction, I neglected my duty when I was in health, and now my prospect is dark and gloomy; I want to be in the right way, but know not what to do; come often and see me, you will do me good." After I had read a suitable portion of Scripture and explained it, and her duty, in the best manner I could, I left her, determining in my own mind to call often, thinking, if I am able to impart light and warmth from my own dark and cold heart, GOD shall have the praise. "For who," continued I mentally, "is sufficient for these things? They who have clean hands, who regard not iniquity in their hearts, who live near the fountain, and drink deeply of the spirit of truth and holiness. O may I lay these considerations to heart, and endeavor to be prepared to enlighten and comfort others with those truths and consolations wherewith I am furnished by the spirit of JESUS." A missionary brother also called afterward on the invalid, and seeing it was no time to trifle with her eternal interests, he faithfully exposed to her the dangerous condition of being without a hope in CHRIST, and asked her if she did not consider herself as having been a great sinner against GOD? She said she could not think herself a very great sinner, that she had led a moral life. He replied, that if she examined her own heart by the light of GOD's word, she would see that she had broken his holy law, and that without faith in CHRIST, and a hearty repentance, she could have no hope of pardon.

When I called again, she said, "Mr. —— came here, and as he desired me, I have been looking into my heart and life, and I find I have neglected GOD all my days, and that I am indeed a great sinner: I fear he will not pardon me, I hardly dare hope; I want to exercise faith in CHRIST, but cannot, though I think sometimes when I am suffering most, that he is standing by to strengthen me." "Well, my friend," said I, "you are now in a right state to receive pardon; you could not either want or accept it unless you were sensible that you are a sinner. JESUS waits to be gracious to such as feel their need of a Saviour, and are truly penitent for sin. Draw near to him in faith, believing that he has power to forgive sin, and be assured that whosoever thus come to him he will in no wise cast out. Meditate much on his goodness and the happiness of the redeemed. In this way will you find comfort and support under your present suffering, but you cannot expect to feel that triumphant joy which is the result of a life of faith and holiness."

Other religious friends called and conversed with her, and at length she was able to confide in a merciful Redeemer, and patiently to await her dismission.

INFIDELITY.

From a Sermon before the Vermont Colonization Society.

THEORIES OF INFIDEL WRITERS.

And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the LORD.—(Acts xvii. 26, 27.)

THAT is; GOD has given to all men the same nature, that they may all receive and enjoy the benefits of the same Gospel. These benefits are, *spiritual*, consisting in the eternal salvation of the soul from wickedness and misery; and *temporal*, consisting in the enjoyments which belong to a truly religious citizen of a free, Christian community; such a community as the principles of the Gospel tend to form. The text then, in its connexion, brings to view the fundamental doctrine of our Declaration of Independence—that "all men are created equal; endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness."

As the doctrine of the existence of GOD lies at the foundation of all that is valuable in morals, yet, when misunderstood and misapplied, is the main instrument of inflicting upon the world all the evils of superstition, fanaticism and religious tyranny; so this doctrine of natural equality lies at the foundation of all that is valuable in the political relations of men,—and yet, when misunderstood and misapplied, is the most powerful of all political doctrines in the destruction of good and the production of evil. As we are met to bear our part in alleviating some of the evils which flow from an outrageous violation of this principle, it cannot be deemed inappropriate to consider some of its possible and of its actual applications, both for the benefit and for the injury of the human race; for unless we understand the principle which has been violated, we may not understand the remedy.

And first, of its misapplications. I will quote to you, from a scientific expositor of the doctrine, as held early in the French Revolution. I quote from a work, "published for the first time in 1793, under the title of the French Citizen's Catechism;—intended for a national work." The author says,—

"Here is the primordial basis, the physical origin of all justice and all right.

"Whatever be the active power, the moving cause that governs the universe, since it has given to all men the same organs, the same sensations, and the same wants, it has thereby declared that it has given to all the same right to the use of its treasures, and that all men are equal in the order of nature.

"Secondly, since this power has given to each man the necessary means of preserving his own existence, it is evident that it has constituted them all independent one of another; that it has created them free; that each is absolute proprietor of his own person.

"Equality and liberty are therefore two essential attributes of man; two laws of the Divinity, constitutional and unchangeable, like the physical properties of matter.

"Now, every individual being absolute master of his own person, it follows that a free and full consent is a condition indispensable to all contracts and all engagements.

"Again, since each individual is equal to another, it follows that the balance of what is received and what is given should be strictly in equilibrium; so that the idea of liberty necessarily imports that of justice, the daughter of equality.

"Equality and liberty are therefore the physical and unalterable basis of every union of men in society, and consequently the necessary and generating principle of every law and of every system of regular government."

Let us inquire what use has been made of the principles here laid down. One principle is, that "the cause that governs the universe has given to all the same right to the use of its treasures." I am unable, from the want of suitable documents, to show how much influence this doctrine had on the numerous sweeping confiscations of the property of the rich, which took place during the French Revolution; but I will read to you a few words of a kindred spirit in England. He asks,—

"What is the criterion that must determine whether this or that substance, capable of contributing to the benefit of a human being, ought to be considered as your property or mine? To this question there can be but one answer—Justice. Let us then recur to the principles of justice. To whom does any article of property, suppose a loaf of bread, justly belong? To him who most wants it, or to whom the possession of it will be most beneficial. If justice have any meaning, nothing can be more unjust than for one man to possess superfluities, while there is a human being in existence that is not adequately supplied with them. If religion had spoken out, and told us that it was just that all men should receive the supply of their wants, we should presently have been led to suspect that a gratuitous distribution to be made by the rich was a very indirect and ineffectual way of arriving at this object. The principal object which it seems to propose is, to place this supply in the disposal of a few, enabling them to make a show of generosity with what is not truly their own, and to purchase the gratitude of the poor by the payment of a debt."

In this country it has been argued, "That the world belongs to all men equally, and labor belongs to those who perform it, are conclusions as inevitable as that a man's right hand is his own." And on these grounds, a convention was proposed and publicly urged in the State of New-York, in the year 1830, which should order,

"An immediate abolition of all debts.

"An inventory of all real and personal property within the State.

"A census of all the inhabitants, white or black.

"An equal division of all the property, real and personal, among such citizens indiscriminately, as have arrived at the age of eighteen, without regard to color.

"An apportionment of a full share to every citizen, as he shall hereafter arrive at the age of eighteen.

"The abolition of all interest on money, and the right of making wills."

Do you say there is no danger that men will reason thus? I answer, men *have* reasoned thus, and been very confident in their reasonings. They have published them, with the intention of inducing nations to adopt them. The party, from one of whose organs the last extract was taken, professed to have 20,000 followers in the city of New-York alone, and nominated its candidate for the presidency of the United States.

The rights of property being thus reasoned away from us, let us see what is to become of civil government. We are told, secondly, that the Divinity has "constituted" men "all independent one of another; that it has created them free; that no man is subject to another; that each is absolute proprietor of his own person." Now, I ask, how shall government over such "independent" beings begin to exist? By the voice of the majority? The majority may agree together as to what they themselves will do; but where do they get their right to control the minority, who are "constituted independent" of them, and are "absolute proprietors of their own persons?" The author of this system counts no form of society perfect, except one "according to which each one, uniting with the whole, shall yet obey himself only, and remain as free as before."* On this principle, it is plain, there can be no government at all. The logical inference is clearly stated by the English writer already quoted. He says,—

"That coercion of a municipal kind can in no case be the duty of the community. Coercion can, at no time, either permanently or provisionally, make part of any political system that is built upon reason. Punishment—at least so far as relates to the individual, is injustice. The infliction of stripes upon my body can throw no new light upon the question between us."

Here criminal jurisprudence is annihilated at a blow. Every commitment to the state prison, we are taught, is an act of "injustice." Its walls ought at once to be treated as those of the Bastile have been.

But what then? Shall we submit to all the violence which the wicked see fit to inflict upon us? This would be intolerable. Hear our author further.

"But as long as nations shall be so far mistaken as to endure a complex government and an extensive territory, coercion will be indispensably necessary to general security. It is therefore the duty of individuals to take an active share upon the occasion, in so much coercion, and in such parts of the existing system, as shall be sufficient to prevent the inroad of universal violence and tumult."

Here we have what our author calls "the abolition of law;" and we have, as its substitute, the application of force, at the caprice of "individuals." If these individuals amount to a majority, they can, while they avoid all use of "coercion" and infliction of "punishment," impose upon the refractory such "restraint" as they deem necessary, by the use of the cannon or the guillotine. True, this is a violation of their principles; but they are forced to violate their principles in order to maintain them; and in the violation they know no "law," for "law" is "abolished."†

But we have not done yet. Listen to another extract.

"Are not all women 'endowed with certain unalienable rights, among which are life, liberty, and the pursuit of happiness?' Are not governments (both matrimonial and legal) 'instituted among men to secure these rights?' Do not marriages, as well as governments, 'derive their just powers from the consent' of the contracting parties? 'Whenever any' marriage (be it of a king to his subjects or a husband to his wife) 'becomes destructive of these ends,' is it not right that it should be dissolved?"

You easily see how, on this ground, a claim might be advanced for women to vote at elections, and to hold every kind of civil and even military office, just as men do; and on this ground, "the monopoly of legal authority" by men has actually been made a subject of complaint in this country. But let that pass. Hear another extract about marriage.

"Marriage is an affair of property, and the worst of all properties. So long as I seek to engross one woman to myself, and to prohibit my neighbor from proving his superior desert and reaping the fruits of it, I am guilty of the most odious of all monopolies. The abolition of marriage will be attended with no evils."

This theory has not always remained a mere theory. The French Constituent Assembly of 1789 commenced the work of altering the laws on this subject. "Succeeding assemblies went the full length of the principle, and gave a license to divorce at the mere pleasure of either party, and at one month's notice." The reason they assigned was, "that women had been too long under the tyranny of parents and husbands."

This was not the mere work of caprice, or the outbursting of brutal passion. It was an unavoidable inference from the Jacobinical doctrine of the Rights of Man. They must give up their fundamental principles, or come to this conclusion; and to another conclusion too. Hear it from Godwin:—

"It cannot be definitively affirmed whether it will be known, in such a state of society, who is the father of each individual child. But it may be affirmed that such knowledge will be of no importance. It is aristocracy, self-love and family pride that teach us to set a value upon it at present. I ought to prefer no human being to another, because that being is my father, my wife, or my son, but because, for reasons which equally appeal to all understandings, that being is entitled to preference. It will then be thought no more legitimate to make boys slaves, than to make men so."

And why should it not be so? Have not children, as well as women, "certain unalienable rights, among which are life, liberty, and the pursuit of happiness?"

Further extracts, in abundance, are at hand, but I will not use them. Enough has been said, to show that the doctrine of the natural equality of men may be so misunderstood and misapplied, as to upturn all government whatever, whether of nations, states, or families, and to teach us that reasoning is not always to be esteemed sound, because it appears, at first view, to rest on that foundation.

The fallacy of all this reasoning is easily shown. We have only to ask what is meant by the proposition, that "all men are created equal." Equal to what?—to whom? To full grown men? Cadmus, we are told in ancient fable, sowed the earth with dragons' teeth, and there sprang up a crop of full-grown men, ready armed for battle, who forthwith engaged in a war of extermination against each other. Every doctrine which ascribes to men a similar original independence and equality, may be expected to end in similar results. The French revolution was an instance. But men are not thus born. They are born equal *to other infants*. They are born with an equal claim upon those that are older, for nourishment, protection, guidance, government. They are born with an equal right to be brought up, to be educated, to be made fit for freedom. They are born with an equal claim on those who are older and wiser than themselves, for that government, that restraint and coercion, without which not one of them in twenty would ever live to be a man. They are born with an equal claim upon the state, for the enacting of such laws as shall secure these benefits to them; as shall fit them for the enjoyment of freedom and make them freemen. They have a claim for such laws as shall do this, in the most speedy and effectual manner which the circumstances of society permit.

It is not true that all children, throughout the whole earth, have a claim for the *same laws* and the *same* instruction. The child of an Esquimaux may not demand of his parents the same education which is due to a child in Vermont; for the parent cannot give it, and no one is bound to perform what is impossible. Esquimaux children, then, have no claim on the Esquimaux community, for laws requiring such an education; but they have a claim on their parents and on the community, to do all that their circumstances render possible, toward fitting them for all the rights and privileges in that country; and they have a right to such laws as shall secure to them the enjoyment of Esquimaux freedom, whenever they are fit for it.

On this principle we practice. The state takes such measures as it judges necessary to fit its children for the station of freemen. With these privileges, we expect them to be fit for that station at the age of twenty-one; and from the necessity of having some general rule, and not because the number three times seven has any magical power to confer "natural and unalienable rights," we enact that they shall be free at that age. If, however, one shows himself so manifestly unfit that he cannot be safely trusted with freedom, we put him under guardianship, or in the state prison, as the case may require. The correctness of this doctrine is so obvious, that I shall spend no time in proving it.

* Rousseau, *Du Contrat Social*, Liv. 1er. chap. 6. In The Friend, by S. T. Coleridge, p. 161 to 173, Burlington edition, the metaphysical errors of this system are ably exposed.

† Much deep and close thinking, and much practical wisdom on this subject, mingled with some undue partiality for monarchy, may be found in the third and fourth volumes of Burke's Works. Boston, 1826.

THE MEANS OF CHECKING INFIDELITY.

A FEW years since Dr. Gray, in his Concio ad Clerum, from "the little stone cut out of the mountain without hands," has predicted the prevalence of an atheistical power, which will greatly afflict and torment mankind. We think it likely that such a power will prevail, though we should not infer it from the Doctor's premises. Indeed this mystery of iniquity is already at work.

The Christian community seem not to be sensible of the extent to which the principles and power of infidelity have already arrived in this country, nor of the danger to which we are exposed. Infidelity is at war with all our institutions, civil as well as religious. Every thing withers at its touch. Though the land be as the garden of Eden before it, yet after it it shall be most desolate. Such has been the effect wherever infidelity and atheism have had the ascendancy. Within a half century past the world has seen sad proof of the truth of this remark, even in France.

It will probably be said that this is sounding a false alarm,—that there can be little danger from infidelity where the missionary and revival spirit are so prevalent as in this land. The question is not whether infidelity will entirely supplant Christianity among us, but whether it may not greatly limit it; and whether, if it should gain the ascendancy, it will not prove the greatest scourge ever permitted to befal a people.

There is more infidelity and atheism among us than most people are aware of. Infidelity exists in organized societies, or rather clubs, in different parts of the country. There is much of it in our national and state legislatures. It is aiming at the possession and control of the literary institutions of the land. The Girard school, with its immense funds, is designed to be a purely atheistical institution. It has also the entire control of the press in several instances. These things indicate that a time of darkness and distress is approaching unless it be checked.

The spirit of infidelity, in every kind and degree of it, is inimical to the interests of society, and to the peace and happiness of individuals. It is both the offspring and the parent of vice and misery. Just in proportion as it prevails it dries up all the sympathetic and benevolent feelings of the soul; and in the same proportion as it does this it is a blow at the root of every salutary reform, and moral and religious improvement. Does it not stand aloof, and look with a morose and malevolent aspect on our temperance, sabbath school, tract, missionary, and Bible operations? And what does it propose to give us in exchange for all these? It promises only the pleasures of the beasts while we live, and the end of the beasts when we die. It takes from us our virtue, and gives us pollution and guilt. It takes from us our trust in GOD, and leaves us to the caprice of fate or of chance. It takes from us all comfort in affliction arising from a belief of a wise and beneficent Providence, and gives us a blank. It takes from us all hope in death, and gives us despair. How strange that such a theory should be embraced as the best good of man!

But is there nothing to be done to check the growth of infidelity among us? Yes, there is much to be done. Let those who profess to believe the Gospel, rest in nothing but the experience of the powerful grace of GOD renewing the whole man, and regulating the whole life. Reasoning and argument may have their use, but they are not chiefly to be relied upon, any more than the smooth, philosophical preaching of many at the present day. Against the latter infidelity has always made head; but it has as uniformly been confounded by the latter. There is that in experimental religion which the infidel can neither gainsay nor resist. It not only reforms the life, but it changes the disposition of the man from that of supreme self-love to universal benevolence; and from the love of the world to the supreme love of GOD.

And here let it be observed, that the Gospel only furnishes the motives and the means of this change. At the same time the subject of it finds a heaven of peace, and joy, and confidence, in all the trials of life, and the terrors of death. He not only has the active, but the passive virtues also; meekness, patience, resignation, and the whole train of amiable moral qualities. These virtues infidelity can never produce. Its utmost power is limited to a sort of negative vice, and negative misery.

Much depends on the conduct of professing Christians, as it respects the successful issue of the contest with infidelity. Let pure and undefiled religion, both in heart and life, without bigotry, and without superstition, be maintained, and infidelity is circumscribed, and must hide its diminished and deformed head.

But if Christians bite and devour one another; if they fall into angry disputes about the doctrines of the Gospel, and the modes of Christian worship, they will do the work of infidelity, and bring lasting disgrace upon themselves and upon their profession.

Let us then, Christian brethren, be followers together of CHRIST. Let us walk as he walked. Let us love one another and all mankind, not excepting the infidel. And let us be more than ever careful to maintain good works. Let us be zealous in a good cause.—*Christian Advocate and Journal.*

WORKING MEN.

THE phrase has become very common within a few years past, and certainly designates a large and important class of society. Its frequent use indicates some good and some evil; it betokens the honor in which honest labor begins to be held, while it also shows a disposition to excite the jealousy of those who engage in manual toils against the less active or the more wealthy circles. It is undeniable, however, that there is such a class, marked and distinct, and that it is one which, in our country, above all others, must become important and powerful. Instructed and refined by science and religion, our working men will be the bone and muscle of our nation; but left to ignorance and vice, this lawless and "fierce democracy" will breed discord and precipitate our ruin.

The ignorant portions of our community are already verging toward Godwinism, Owenism, and Jacobinism, and must always be liable to be inflamed by the flagitious agitators of the public press, and wheedled by infidel demagogues. The same persons, from their numbers, of right ought to have, and have in point of fact, great power in their hands. Among them are many of our best citizens. And it is the part of true patriotism to secure to this weighty element in our government the safeguards of knowledge and piety. The thousands who, in various mechanic arts, are coming forward as apprentices and journeymen, are to contribute mainly to the weal or wo of our republic. In our cities, these persons are exposed to special temptations, and at the same time, by means of the facilities for intercourse and combination, have special power. Schools, debating societies, and lyceums, and libraries, begin to meliorate their intellectual condition. What we wish to bring into view at this time, is the necessity of doing more for them in a directly religious way. This they especially need. Young apprentices in towns and cities are generally without the delights and the restraining influences of *home*. At night, and on the sabbath, as they are not free to associate, in all cases, with the families of their employers, they are liable to various seductions, and are often led to haunts of vice. At night, and on the sabbath, therefore, there ought to be attractive centres of intellectual and religious improvement, whither they might resort. We throw out these hints, in the hope that philanthropic men, especially master workmen and employers, who best understand the case, will suggest and mature some plan for the further instruction and reform of these valuable but neglected persons.—*Presbyterian.*

MISCELLANY.

For the Churchman.

MR. EDITOR,—The subject of the following article is not, I am aware, in harmony with the general contents of a religious paper. Still as the object of it is good, you will not, I hope, be inclined to reject it. Whatever aims at abolishing a relic of barbarism, and diminishing the amount of suffering, possesses an interest for the Christian: and it is always gratifying to see such humane results brought about by the improvements of science. HOWARD.

From the Barbadian.

NEW MODE OF SLAUGHTERING ANIMALS WITHOUT PAIN.

The mode of putting animals to death, whether in the knackers' yard or slaughter-houses of the metropolis, even where the system has been practised in a manner the least liable to objection, has up to the present moment been accompanied with circumstances of cruelty the most painfully distressing to every breast not altogether dead to the feelings of humanity. Accordingly, one of the beneficent objects to which the attention of the "Association for Promoting Rational Humanity" has been long and primarily directed, has been the introduction of a method of slaughtering which shall be attended with the least possible amount of animal suffering. The difficulty, however, of substituting a mode which will prove to the public equally satisfactory in all respects, cruelty excepted, as the one in use, has hitherto been insurmountable; the prejudice against meat not killed in the ordinary way having rendered impracticable every improved method of destroying life which medical science has yet invented.

Mr. J. B. Cheetham, veterinary surgeon, in the employ of Messrs. Truman, Hanbury and Buxton, having mentioned to Mr. Brann a mode of killing horses practised in the Veterinary School of Edinburgh, of which he is a licentiate, by means of blowing atmospheric air into the jugu-

lar vein, the latter gentleman, with a view to bringing the method under the cognizance of the Association, of which he is a member, as one peculiarly suited to supply the desideratum in question, arranged a meeting for the purpose of having it satisfactorily tested.

Accordingly on Saturday last, in the presence of Messrs. Hyslop and Fenner, surgeons, Mr. Brann, and several others, Mr. Cheetham opened the jugular vein of a horse that would otherwise have been despatched in the ordinary method, and introduced into it the end of a metallic tube of the thickness of a quill. He then applied his mouth to the other extremity, and by three forcible expirations directed toward the heart, which was accomplished exactly in twenty seconds, the animal fell backward, and, apparently without pain, expired.

Mr. Cheetham, in the course of his veterinary practice, has killed from twenty to thirty horses in this way, the general average time being less than a minute; but having had no occasion to have the blood drawn off afterward, was unable to say whether the blood would flow as freely as if the animal had been knocked down by the blow of an axe. To ascertain this fact became, therefore, a new and important feature in the experiment; because the possibility of applying this mode to the slaughtering of animals for food turned upon it. Accordingly one of the attendants was requested to make the necessary incision in the neck; when the blood rushed out in a torrent, to a degree such as an individual accustomed to see cattle slaughtered declared he had never witnessed under the ordinary method.

These are the simple facts of the case; from which it is apparent that the horrible butchery occasioned by fracturing the skulls of horses and cattle may be entirely got rid of, and that by a mode of extinguishing life, free not only from cruelty, but also free from every objection which even prejudice itself can urge against it. The simple injection of a few mouthfuls of atmospheric air into the jugular vein can in no way affect the quality of the meat; while the operation may be brought to such simplicity as to be performed in shorter time and with less trouble than by the axe. We cannot omit the opportunity presented of calling the attention of the spirited and benevolent gentleman who, in the periodical mentioned, has just erected the new cattle market at Islington, to a method of putting animals to a speedy and painless death, which may easily be adopted in this new establishment, and which we feel convinced will give him an additional claim upon the gratitude and support of all those of the religious and humane public at large, who recognise it as a solemn duty that their tables shall be supplied with animal food, slaughtered in a manner the quickest and least painful which human ingenuity can devise.—*St. James' Chronicle.*

NEW NOVELS.

Almost every paper contains notices that some new and fascinating productions of the fancy have made their appearance, accompanied with extracts and puffs as epistles commendatory, or passports to a large and growing class of the reading public. The publishers of these works well understand the art of procuring for them an extensive circulation. They cause them to be reviewed, censured, and praised, and by the gift of a copy, they blind the eyes of some popular editor, who must of course exhibit his gratitude by giving a paragraph of flattering commendation. And paragraphs which appear as editorial, are, in many cases, nothing more nor less than advertisements, for which they make the same, or even a greater charge, as it is a greater favor, than for the advertisements in the columns appropriated to that object. Many of these novels are moreover recommended as having a moral tendency—they may be innocently and profitably read by Christians—and their cheapness is rendered another inducement for multiplying the number of purchasers. But analyze them and what are they? High wrought and unreal pictures of life—operating upon the mind like an unnatural stimulus, exciting the passions, inflaming the imagination, and producing a distaste for sober and profitable reading. The injuries which such productions inflict upon society is immense. The time devoted to novel reading is worse than wasted. Such works neither refine the manners, nor purify the heart, nor elevate the standard of moral sentiment, nor correct the errors of the understanding, nor enlarge the mind. But the reverse is too frequently and too sadly true. Is there not enough, we would ask, to occupy the time of rational men in real history, in works unfolding the operations of nature and of Providence, in productions calculated to lead men to the contemplation of things as they exist, exhibiting their duties as social and accountable beings, without having recourse to works of fiction? Let them answer this question, and we shall probably refer to the same subject again. — *Charleston Obs.*

COMMUNICATIONS.

Our readers will be interested, as we have been, in the following communication. Whatever may be thought of the plan proposed, all must sympathize with the feelings and wishes of the writer. Sunday School teachers are, next to the ministry, the most important class of men in the Church. They have great means of usefulness and high responsibilities. And it is a suggestion well worthy of attention, whether systematic measures might not be devised and adopted to meet their peculiar wants and increase their usefulness. We shall be happy at any time to hear from a writer who feels so much interest in the subject as Z. L.

For the Churchman.

Mr. Editor,—I am a Sunday School teacher, and conceive myself to be a suitable person to speak about the wants of the useful class of society of which I form a part. This is not done merely for the purpose of exposing our wants to the public; they are exposed in the hope that they may be supplied.

In the first place; in our arduous duties, in our cruel disappointments, in the scorn bestowed by a sinful world, and in the coldness and neglect of pretended friends, we want encouragement, we want support.

In the next place; in our blindness, in our ignorance, from indolence or neglect of opportunities, in our weakness, and insufficiency for the great task we have undertaken, we need instruction, we need advice, we need direction.

And the last and most important of our wants, is the want of holiness. We are exemplars of the little flock intrusted to us, we are to lead them in the way of the Lord, we are to teach them the knowledge of a holy God; and yet we are not holy.

Our wants, you will grant, are great. How are they to be supplied?

The regular ministrations of the sanctuary do not afford us what we need. There we are spoken to as a part of the congregation; we are told we are sinful men; but it is not hinted that we are sinful men who *have dared to become teachers:* there we are told the influence of example, but we are not convinced of the tremendous influence exerted by our example as *teachers.*

Sir, we ought to be addressed as *teachers*, as dying men, who are striving to show dying men the way to life; we ought to have our duties enforced upon us in our proper characters; we ought to have laid before us the influence of our *official example*, and we ought to have impressed upon us the high responsibilities we have taken upon ourselves; our dangers should be pointed out, and also the way of escape.

All this cannot be effectively done in common parish preaching; or at all events it cannot be done so effectually as in the plan which I take the liberty of proposing.

Let the ministers of the Church call together at St. John's or Christ Church, or some other central situation, all the Sunday School teachers of the city, at least once in three months, and then address them in their proper character, and on their peculiar duties.

Let the ministers preach in rotation in the order, and in the places the Bishop of this Diocese may appoint; and let public notice be duly given in all the churches in our Communion.

Being an obscure individual I can do more than make the suggestion, leaving it to the proper authorities to carry it into effect; but feeling as I do my own wants, and knowing as I do that our whole brotherhood will thankfully listen, I hope all who are competent will be ready to gratify our laudable desire of improvement.

Yours truly, Z. L.

New-York, Jan. 20, 1824.

For the Churchman.

RELIGIOUS EDUCATION.

The spirit of the present age is characterized by bold innovation. Not content with following "the way the fathers trod," it seems determined to mark out a new path for itself. Nor does it confine its innovations to philosophical speculations, or scientific pursuits. Aspiring to greater freedom of action than that given by our Maker, it rashly demolishes those ancient bulwarks established to restrain the roaming spirit of man within proper limits. With a settled determination to follow the free course of speculative ingenuity, it condemns as superstitious all ancient customs, habits and institutions, whose tendency is to lead weak and fallible man to look for support to a higher power. It teaches that it is beneath his moral dignity to yield assent to truths above his feeble comprehension, even if supported by the incontrovertible sanction of Infinite Wisdom.

We behold this restless domineering spirit of innovation spreading its demoralizing influence over our land, and in one branch, at least, of its work of destruction, blasting the best interests of our immortal destiny. In many instances doubtless it is the part of wisdom to effect a change in practices that may be altered for the better. But the reformer should move with cautious steps when he attempts to improve on what has received the sanction of ages, and is incorporated in the very foundations of society. In the improvements attempted upon the manner of religious instruction such has not been the case. An entire overthrow of the whole system is aimed at. The ancient plan of inculcating religious principles into the minds of the young is regarded as the miserable remnant of a semi-barbarous superstition. The opening mind is taught to forego the great object of being an assimilation with the perfections of Deity, and to satisfy its unbounded aspirations with the abstract speculations of mathematical, physical, or moral science. Our youth are brought together in schools and colleges to form their characters, and acquire principles that shall have a bearing through the endless round of eternal ages. In this awfully important stage of moral culture, the influence arising from the practices and truths taught in the Bible is almost entirely disregarded. Under the empty delusion of the false plea of liberality, the expanding mind is suffered to pass the most important season of improvement in the acquisition of principles unpropitious to the formation of Christian character. The spirit of the age has not arrived to such a daring pitch of presumption as to deny the Bible to be the word of God, and the truths it teaches to be necessary to salvation. But, it is maintained that the youthful mind is not to be influenced in the formation of its religious sentiments. Such reasoning may apply to a certain extent; but carry it so far as entirely to prevent the inculcation of religious truth, and it becomes absurd. Principles are to be formed upon knowledge, and if a person grows up without acquiring a knowledge of those truths that make wise unto salvation, it is folly to expect a religious tone to be given to his sentiments. As a moral being he cannot exist without forming some opinions, and those being derived from, will inevitably assume the character of his youthful instruction. A certain direction is given, which, if not opposed by instruction of a different tendency, will be continually strengthened, until finally the attempt to change will be fruitless.

By a wise provision of our Creator, physical and natural wants make themselves known by forcible and oftentimes painful sensations. Thus the power lost in keeping the animal frame in motion is to be renewed by a daily supply. Hunger proclaims the immediate necessities of exhausted nature in tones that cannot be disregarded without experiencing the indescribable sensation of inaction. But it is not so with moral and spiritual wants. These are not perceived without the closest scrutiny of personal investigation. That man thinks himself most adorned with spiritual qualifications who is in reality sunk in the most abject poverty of intellectual endowments. Elated with false views of his own sufficiency, he scorns to learn the humiliating lesson of his spiritual indigence. The greatest minds that ever adorned this lower world are those most sensible of their own weakness. The enlargement of their views in science and philosophy has resulted in the unwelcome perception of their own littleness. They have been enabled to see, although in the diminished brilliancy of reflected light, the perfections of the Creator, in comparison with which their own powers sink into utter insignificancy. Not only have the wisest philosophers been compelled to acknowledge their own imperfection. The same conviction has been fastened with tenfold force on minds enlightened by direct illuminations from above. Thus the Psalmist, upon a survey of the nocturnal heavens, overwhelmed by sense of his own insignificance, exclaims, "What is man, that thou art mindful of him." St. Paul also, the most favored of mortals, the brightest ornament of the Church militant, "who was caught up into paradise and heard unspeakable words not lawful for man to utter," was most sensible of his own weakness and infirmity. In the intense light emitted by the effulgency of the heavenly illumination, he saw the remaining corruptions of mortality that defiled his heart, and rendered it unfit for the temple of the Holy Ghost.

With this one fact before us, that our moral and spiritual wants are perceived only in proportion as the eyes of our understanding are opened by the increasing light of heavenly truth, it becomes the most glaring absurdity of which man can be guilty, to suffer the young candidate for immortality to pass the fleeting term of his probation in utter ignorance of his high destiny. And yet such is the fearful crisis to which our age is advancing through the popular neglect of religious instruction. The fact calls loudly and peremptorily on all whose minds are enlightened by the life-giving rays of divine illumination, to use their utmost endeavors to anticipate and prevent the evil. It forcibly demonstrates the necessity for redoubling their exertions to diffuse around them the blessings of religious instruction, in their respective spheres of action.

W. X.

For the Churchman.

SYSTEMATIC CONTRIBUTIONS AND COLLECTIONS.

Under this head, a year or more past, I saw some remarks in the Churchman, and was in hopes they would have had a better effect than appears to have been the case by the remarks of the 21st December of "One of the Laity," who states, "out of 190 organized congregations upward of 100 have omitted one or more of the annual collections prescribed by the canons, making in all 221 cases of disobedience of the positive enactments of the Church," and expressing a wish that the canons may be published.

On referring to the second annual report of the Education and Missionary Society, I find the canons in relation thereto have been published, that they admit of no discretion, but imperatively say, "And the ministers of the Church are hereby *required and enjoined* in *each year* to *preach a sermon* and *make a collection in their respective congregations.*" Any congregation of this Diocese shall be considered as duly complying with the first canon of 1796, "provided there be *raised annually* in the said congregation a contribution to the Missionary Fund of this Diocese." "But it shall nevertheless be the duty of *every minister* to preach a sermon and have a collection made according to the said canon, if the amounts of contribution raised in the other modes should in his judgment render it proper." Showing in very strong language that the clergyman is held responsible for the strict performance of his duty, should his congregation fail to contribute in any other mode than a collection in church an amount in his judgment inadequate.

These canons, if I understand right, are laws made by the clergymen themselves. Are they laws the disobeying of which constitute misdemeanors? or ought they to be deemed as sacred and binding as a solemn oath, for which no excuse can be admitted in the violation, except visitations of God, or other entire inability, through a whole year to preach a sermon and make a collection? A congregation being poor can be no excuse for not preaching the sermon: "silver and gold," said St. Paul, "have I not, but such as I have I give unto thee." I notice among the delinquents are 59 to the Missionary Fund, and of them 28 are missionaries. How can these latter especially justify themselves and call regularly for their stipend? Would not the Society be more justifiable in withholding the means from those who will not comply with the canons of their Church? The circular of the committee of arrangements which you published represents a deficit in means to pay the claims due on the 1st instant rising $1500, to meet which collections are recommended to be made on or before the 1st Sunday in Epiphany. The ladies' societies of St. John's, Yonkers, and St. Luke's, New-York, handsomely responded to the call, as reported by the treasurer on the 28th. But the week after I see but one kindly hand is extended to an amount of ten dollars in furtherance of the great objects of the Society. Next week's report it is hoped will exhibit a better state of things, and show that the spirit of Episcopalians is of too liberal and proud a nature to submit to the humiliation of compelling the treasurer to advance a large sum, or the mortification of having some of the missionary drafts dishonored. It is to be hoped that every delinquent the past year will make two contributions the present, and that there will not be a solitary one to be reported the ensuing anniversary. Duty, justice, love of Church commands this. "Let those who have done nothing do something, and those who have done little do more," and there will be no need to complain for want of funds.

C. A.

For the Churchman.

CANONICAL COLLECTIONS.

Mr. Editor,—In my former communication upon this subject, deploring the neglect so general to comply with the requirements of the Canons, I mentioned how many churches were reported as delinquent in the table appended to the Journal of the last Diocesan Convention. The note respecting the church at Hobart, if rightly understood, intimated the natural surprise that the church in a town named after the *Missionary* Bishop of the western world should be reported as neglectful of the missionary cause during the whole year. There was not the least intention of giving offence to that church collectively or to any one of its members, nor of intimating that they were more blameable than the others. The contribution mentioned in your paper of the 11th inst. by "One of the Vestry" of that church is highly creditable to them. And it is to be regretted that after making it, the Society should be returned to the Convention as remiss in contributing to the Missionary fund. That that congregation is so returned, and without any excuse being made for it, in the report of the Missionary at that place, is sufficient authority for my naming it in my communication. Indeed, all the delinquents ought to be named and noted. But there is much more pleasure in commending than in finding fault. To their praise I would publish, that a small congregation in a distant and sequestered part of the State had gratefully contributed their *mite* to the support of that system which had originated, or planted, watered and nourished them. If every parish would certainly contribute a *mite* annually, the fund would be much increased, and those who manage it would be much encouraged. How does the contribution of the church at Hobart put to shame those churches in the city which are set down as delinquents in the table before mentioned!

From one remark of "A Member of the Vestry," it is considered possible that he may suppose narrow means a good excuse for omitting any of the collections prescribed by the Canons. There is no discretion permitted upon the subject. And when unsuccessful in obtaining more than nominal aid, pleasure is derived from the attempt as evidencing the disposition to be assisting.

A Layman.

For the Churchman.

By the evidences of wisdom, power, and goodness, displayed in nature, we ought to be led up to nature's God; and by viewing the excellencies which are found in them, learn to admire the divine perfections which they make known. Thus the sun, which shines in the heavens, would be a symbol of that eternal sun which illuminates the intellectual world: spring would paint the beauties of holiness: summer would exhibit, by its lustre, the incomprehensible glories that dwell in the Godhead: the bountiful season of the year would point to Him from whom all temporal and spiritual blessings proceed: and winter would indicate his awful majesty.

But as nature makes God known chiefly in his character as Creator, so revelation is principally designed to bring us acquainted with him as Redeemer. We ought, then, from the precious knowledge contained in the Scriptures, to become acquainted with the Lord Jesus in his mediatorial character. Nature conducts to God as the Author of all that exists; the Scriptures point to the Mediator as the Restorer from everlasting ruin. It is He who was introduced in all the divine appearances made to the fathers: He spoke by Urim and Thummim: He appeared in the burning bush: He called and inspired the prophets: He delivered the law from Mount Sinai.

Let us, then, in the sacred page behold *Him*, and discern the greatness and excellence of his character, not only from those passages which speak of him in direct terms—but also from those where he is exhibited under a shadow, or represented in a type. Thus we will find the savor of his name, like ointment, poured on every page; and look through patriarchs, priests and kings, to Him who was the great antitype of them all.

THE CHURCHMAN.

SATURDAY, JANUARY 25, 1834.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

"A Layman" on the subject of temperance will accept our thanks. The insertion of his article would inevitably lead to a controversy which we have reason to believe would be unpleasant to our readers. We must therefore for this if for no other reason decline it.

"Y.," "B. Y.," "O. M. P.," and "Reflector," are received.

Infidelity.—We have thrown together under the head of "Infidelity," two or three extracts from different sources, which, if they convey no new information to the mind of the reader, may yet be the means of some useful suggestions. The statements from Mr. Tracy's sermon are matters of fact of which none should be ignorant. The hints of the Presbyterian deserve attention: and the remarks of the Christian Advocate and Journal are pertinent and well written.

One of the most common demonstrations of infidelity is a discontent with the existing organization of society, and a consequent plan or effort to remodel it on what are conceived to be more liberal and equitable principles. The inequalities of society bear hard upon the poor. They feel, as is natural, acutely on the subject, and are strongly tempted to listen to every demagogue who proposes a new social theory. This fact accounts for much of the popular infidelity. These inequalities are the greatest under the European governments, and hence most of our infidelity is imported. Every infidel scheme that has been extensively popular, promises to remove these inequalities, and to secure to every individual an equal proportion of social influence and importance. It is the apparent reasonableness of such a provision that makes the scheme specious, and the promise of such results that makes it captivating.

We doubt whether sufficient attention has been paid to this species of infidelity. It should be the first aim of a generous mind to convince an opponent that you sympathize in his feelings, understand his desires, and have anticipated his objections. The advocates of Christianity are too apt to forget this principle. They content themselves with resolving infidelity in a summary way into depravity, not remembering that depravity may assume the most specious guise and often lurk in the bosom which is conscious of ardent and noble feelings. Robert Owen is said to be a benevolent man. The writings of Godwin are not destitute of lofty and stirring sentiments, and those of the French philosophers sometimes give traces of a kindred spirit. A few at least of their followers are the victims of a generous but misguided enthusiasm, and many of the poorer class adopt their theories, because they profess to supply an antidote to their sufferings, no matter whether real or imaginary, and remove the ground of their complaints.

Now, is the attempt ever made to convince such persons that Christianity itself aims to accomplish the very end which they desire? that if it could have its perfect work, the evils of which they complain would be removed, and their splendid visions realized? that if society could be made free by Christian truth, it would, even in a political sense, "be free indeed?" If the spirit of Christian benevolence were generally predominant, the warmest advocate of Godwin's principles would have no reason to complain on the score of "political justice." And if "faith, hope and charity" were to actuate every bosom, Rousseau's theory of the social contract would be realized, and we should have, what he proposed to find, "a form of society, according to which each one uniting with the whole, shall yet obey himself only and remain as free as before."* If infidels did but know it, the very best way to attain their own objects would be to advocate Christian missions.

We hope we shall not be suspected of any love of paradox when we say, that there are strong points of coincidence between Christianity and the most plausible of infidel theories. Such a coincidence might be expected. These theories have been the products of warm imaginations. Their authors have delighted to picture to themselves the *beau ideal* of human character, and they have aimed at adapting to it the actual relations of society. They suppose man to be perfect, and model their social and political institutions on that supposition. The Founder of Christianity proposes to render men perfect. He exhibits a perfect example, and unfolds the principles that actuate perfect beings. It may well be, therefore, that the Gospel supplies the only desideratum which is wanting to make an infidel theory practicable. Paine has somewhere said, that when men shall be fit to govern themselves, it will be no matter what form of government they possess. This is Christian philosophy. The Gospel seeks to purify and elevate individual character. When the individuals of society are the disciples of Christ, their burthens will be equalized, and their social and political institutions will, as a matter of course, be modelled on Christian principles.

We are very far from censuring the views which are commonly taken of infidelity—the most common and active cause of which is undoubtedly a love of sin and corruption in their grosser forms. We only mean to suggest that the subject assumes different aspects, and may sometimes be profitably viewed with reference to depravity of a more latent and specious kind. There is yet room for a few good tracts the special object of which shall be to counteract the more popular theories of infidelity.

* *Trouver une forme d'association—par laquelle chacun s'unissant à tous, n'obeisse pourtant qu' a lui même, et reste aussi libre qu' auparavant.* — See Coleridge's Essays, the Friend, p. 164.

New Divinity.—In a late paper we stated the fact of the establishment of a new Theological Seminary by the Congregationalists of Connecticut. It is established by the orthodox party, and with a view, as is understood, to counteract the mischievous tendency of the New-Haven Divinity, or, to use the radical phrase of the Western Recorder, it is intended as "an opposition line." We are sincerely glad that the measure has been adopted, and are only sorry that it has been so long deferred. We suppose it may be regarded as a preliminary to a division of the Congregational and Presbyterian Churches—an event which will probably take place at no distant period. The Christian Advocate and Journal, after having given extracts from the Constitution of the Seminary, (which, as might be expected, is Calvinistic,) concludes with the following judicious remarks, in all which we cordially concur, and thank the Editors for expressing our sentiments in language that may be applied to our Church as well as theirs:

"We have given these long extracts to show our readers that the Congregational and Presbyterian Churches are affected by dangerous heresies, commonly called new divinity; and that there is still a party in both which is endeavoring to resist it and save the Church. But we regret to learn from a late number of the Presbyterian, published in Philadelphia, that the sound orthodox party is feeble, for we make no secret of our preference to the doctrines of this party, and our conviction that the new divinity is at least semi-Pelagian Calvinism, which must lead to Unitarianism, the elements of which are now nearly ready, and sufficient we fear to form and overspread the land. We warn the Churches against these facts and consequences. We hope our own well organized Zion will stand fast, rank and file, as a solid breastwork in every part of our country. We hope the same of others.

But there is another view in which this question is to be regarded by all, particularly by us. It is this. These astonishing revolutions in theological systems are commenced and carried on in colleges. This distinctly intimates two things: 1. Whatever the public may think of state colleges, they are all under the direction of some sect, just as much as if they were called by the name of that sect. The Unitarians have Harvard University. The new school men have Yale College. The old school have Princeton. The Baptist have Brown University; and so of all the rest. 2. That these colleges have and use the power of forming and directing the public mind. This is one of the oldest and best established truths in the world, and the Methodist Episcopal Church must consider it, and take a suitable part in the direction of these institutions, both in the East and West. Here lies her security; and we earnestly beseech brethren and friends to see it and seize it before it is too late. Now, this moment, fully endow your own institutions, and these will open your way to others.

Only observe how the prosperity of colleges depends upon the parties and influence of the Churches. Harvard University was once Calvinistic. It passed unexpectedly under the control of Unitarians. The Calvinists turned their attention to Yale, and it rose to rival Harvard. The new divinity has become prominent at Yale, and the old school have turned to Princeton, which had sunk in the efforts to make Yale rival Harvard. Now Princeton is rising, and will rise under the influence of the old school party to rival Yale, we hope successfully. So true is it that the education of youth in all countries is actually in the hands of the Church and ministry. What shall we say and do as a Church?"

Ladies' Fairs.—With the sentiments expressed in the subjoined editorial article from the Friend, a weekly literary and religious paper conducted with much ability by an association of young men at Pittsburgh, we in the main concur. The method of raising funds for charitable purposes by means of ladies' fairs, is, we think, on many accounts, exceptionable, and we have therefore regretted to see it adopted in our Church, and sanctioned by those among whom probably it would never have originated. It harmonizes more with the spirit of the world than with the spirit of the Church. The most, we believe, that can be said in its favor, is that it is a harmless means of promoting a good object. But we are not sure that it merits this character, or that we ought to be satisfied, in such a matter, with a negative excellence. Is it right to introduce into religious affairs a spirit which threatens to be more injurious to our country, than almost any other, a spirit of trade? Does it not habituate men to do good from wrong motives? Does it not tend to degrade the objects and associations of the Gospel to the level of worldly feelings? There is another objectionable feature which may possibly suggest itself to the reader's mind. But admit the custom to be harmless, is that a sufficient recommendation of it? Ought not a Christian means of beneficence to be something more than this? Ought it not directly to appeal to, and thus tend to exercise and strengthen Christian motives of conduct and the spirit of Christian benevolence? We have never heard these "ladies' fairs" advocated on Christian principles, nor do we believe that, tried by such a standard, they could be defended. There is something in the idea of promoting the great objects of the Christian mission by the competition and worldly excitement of a public sale that is revolting to Christian sensibilities. We know of no passage of Scripture directly bearing on the subject, unless it be that which describes our Saviour as driving out of the temple those who bought and sold: this might apply *a fortiori*; for if it were wrong to profane the temple, it is much more so to desecrate the holy cause of Christ by the spirit of worldly traffic.

So far we agree with the Friend: but the Friend is decidedly wrong in the opinion that by publishing the notices of fairs we thereby sanction the thing itself.—The measure is not seen in the same light by all. It has many warm advocates, and as long as this is the case our columns cannot, with propriety, be closed against the advertisements of fairs, or arguments in their defence.

Fairs.—We are sorry to find several of our most respectable religious papers giving insertion in their columns to notices of "fairs," got up in different places for benevolent objects, such as building churches, making provision for orphans, &c. We are sorry for it, because we feel satisfied that the moral operation of the whole system of what are called benevolent fairs, is decidedly bad; and we are not willing that it should seem to have the countenance of any who are looked upon as faithful sentinels on the ramparts of religious truth. It is a miserable argument, we know, to be urged in favor of any questionable matter in morals, that it has been countenanced by this or that good man. Good men, for want of having had their attention fixed to the subject in each particular instance, have at different times given their sanction, directly or indirectly, to a great many things that have afterward come to be reprobated in every direction. Still with many, it is always a reason for any doubtful practice, stronger than all evidence beside, that it has been thus encouraged by those who "seem to be somewhat" in the Church. In relation to this very subject of fairs, we are persuaded that the circumstance of their being visited by ministers, and thrust into notice by editors of religious newspapers, has done more, and is still doing more, to give them reputation in the Christian world, than all other reasons together. We have never yet heard a solitary argument in favor of them that could stand the test, when tried on the acknowledged principles of evangelical religion; but we *have* been referred to the example of this and that *clergyman*, and to the course taken by other religious presses, as an overwhelming proof of our having been wrong in the honest opposition we have made to the whole business. Now we do not undertake to legislate for the consciences of other men. The editors of whom we speak have a perfect right to think on the subject of fairs as they choose. But we hold the subject to be plainly one of some interest, in a moral point of view, to the community at large, and from the position we have ourselves taken in regard to it, we feel that we have a right to call for a distinct exposition of their views. It is not necessary that *they* should be told, that by publishing such notices as we have mentioned, they give their sanction to the thing itself. Have they then, considered the case in its proper bearings, and come to the conclusion that these exhibitions are, on Christian principles, *right?* Are they prepared to say, that the system of fairs *as it is*, not as it *might* be, is according to evangelical godliness? If so, we should like to hear the reasons on which they hold this judgment. The shadow of an argument has not yet come in our way on that side. Will the Editors of the Presbyterian, the Churchman, the Episcopal Recorder, and the World, take it amiss if we respectfully solicit their attention to this matter, and ask them to put us in possession of their views in regard to it? We entertain the most unfeigned respect for every one of them; and it is only *because* we do so indeed, that we think it necessary to come before them with this request at all. If the cause of "Ladies' Fairs" be a good one, let it be unequivocally and broadly defended; but if it be, as we solemnly believe it to be, contrary to Christ and unfriendly to the great interests of benevolence, it ought not to be suffered to steal for protection underneath the broad shadow of so high and honorable a patronage, however noiselessly and unassumingly it may be done.

Since writing the above we have seen the following in the Vermont Chronicle. We hope the reader will do us the justice to distinguish between the fairs themselves and the benevolent industry that prepares the materials for them. We appreciate the latter as highly as any, but only query whether some other method of disposing of the fabrics might not be devised. We presume the facts adverted to in the subjoined extract will go further against the matter in dispute than the opinion of the writer will go in their favor:

Ladies' Fairs.—We notice a card of thanks from the ladies of the Greenfield High School, for "one hundred and ten dollars, as the result of their efforts for the last few months in the Bible cause," by the sale of "their trifling fabrics." We notice, also, in some of the papers, tirades against ladies' fairs, from alleged abuses permitted in the conduct of them. The abuses principally complained of are, that persons are invited, allured and induced by the pageantry of the fair, and the charms of the fair ones, to give extravagant prices for their "trifling fabrics" for the patronage of an object, for which they [the purchasers] have no concern. In short, it is a pious fraud. In the fairs we have attended, we have noticed no such abuses. We hope they do not exist, and we do not believe that with malice prepense they do exist. But if they do, we hope a reformation may be effected, and that those silly young men, or silly old men, who are thus inveigled, will learn wisdom and do better.

The Rochester Observer, a paper professedly devoted to the cause of revivals, has been discontinued for the want of sufficient patronage, and its subscription list joined to that of the New-York Evangelist. The Vermont Chronicle, in noticing the change, among other judicious remarks has the following:

"We believe that no paper which *sets itself up* for 'a thorough revival paper,' can have a steady, permanent support. A paper may exhibit ever so much of the revival spirit, and may labor with ever so much zeal, and constancy, and wisdom, and success, for the promotion of revivals, and it will be all the better, for not only the Church and the world, but even for the pecuniary interests of the publishers; but this *proclaiming of one's self* as a 'revival' editor, or as a 'revival minister,' is, in our opinion, a very different thing, and will generally end in disappointment."

[Communicated.]

The following account of the recent interesting event of the consecration of the Bishop of Tennessee, taken from the National Gazette, published in Philadelphia, is more particular than that published in the last Churchman, and contains a notice of our venerable Presiding Bishop, which cannot but be most gratifying to the reader.

Consecration of the Bishop of Tennessee.—This ceremony, with all its interesting sacred services, was performed on Tuesday last in this city, in Christ Church, a venerable edifice that has now witnessed within its walls the elevation to the episcopate of the Protestant Episcopal Church six bishops, three of whom only are at present living. The church was filled with a fine congregation on this occasion, and at the proper time for the beginning of the service, the choir singing an anthem, the procession, consisting of the Bishops, Bishop-elect, and the officiating clergy, entered from the west vestry room and proceeded up the aisle to the chancel.

The service for morning prayer was performed by the Rev. Dr. De Lancey; the Right Rev. the Bishop of New-Jersey preached the sermon—said to be an eloquent and forcible one, and, we understand, about to be published; the Right Rev. Bishops of New-York and of New-Jersey, united in presenting the Bishop-elect, the Rev. Dr. James Hervey Otey, of Tennessee, vested with his rochet; the certificate of his election by the Convention of the Diocese of Tennessee, was read by the Rev. Mr. Boyd; the certificates of the Standing Committees of the several Dioceses were read by the Rev. Dr. Mead; and the letters of assent from the different Bishops were read by the Rev. Mr. Clay; the Rev. Dr. Tyng, and the Rev. Mr. James, were the attendants of the Bishop-elect, and assisted him

in putting on the rest of the episcopal habit;—and the proper preliminaries having been gone through, the Presiding Bishop, the Right Rev. William White, D. D., Bishop of Pennsylvania; and the Bishops present and assisting—the Right Rev. H. U. Onderdonk, D. D., Assistant Bishop of Pennsylvania; the Right Rev. B. T. Onderdonk, D. D., Bishop of New-York; and the Right Rev. G. W. Doane, D. D., Bishop of New-Jersey, laid their hands on the elected Bishop, the Presiding Bishop pronouncing the words of consecration. Bishop Otey then joined his right reverend brethren in the chancel, and united with them in receiving and administering to the clergy and others the holy communion.

The whole service occupied about three hours and a half; and the good arrangements and excellent music deserve notice. The interest of the congregation appeared absorbed throughout; but a stronger sentiment than interest was excited several times, especially when the strong emotion of the Bishop-elect was witnessed, upon his being addressed so eloquently, affectionately, and solemnly by the preacher—emotion visibly shaking his very manly form,—and when the before firm voice of the venerable Presiding Bishop became tremulous from strong feeling in the act of pronouncing the words of consecration.

This is now the thirtieth Bishop consecrated for the Protestant Episcopal Church in the United States. One of these, the first in the line, was consecrated in Scotland; and the three next in England. Bishop White was the first of these three and the second in the line; fourteen have since been taken one by one from around him, although he had himself consecrated ten of them; he consecrated all those now overseeing the Church with him, fifteen in number; and the whole number at whose consecration he has officiated is twenty-five. "The oldest Protestant Bishop in Christendom," says a late London paper, "the venerable apostolic Dr. White." How few have been permitted to see so much, and do so much in this world! and yet he is a hale man for eighty-five, and for such duties, as he has steadily performed, (and still does perform, for he preaches once every Sunday;) a man above all, whose reputation has never been assailed, or even breathed upon by malice, envy, jealousy, or wrath. He truly belongs to a class even more scarce than the "*homines centuriati.*"

The Right Reverend James H. Otey, D. D., the newly consecrated Bishop of the Diocese of Tennessee, will, to-morrow evening, in St. Paul's Chapel, make a statement of the past history, present condition and necessities, and future prospects of the Church in his Diocese. After which a collection will be made to aid the Domestic and Foreign Missionary Society of our Church in their operations in Tennessee.

A similar statement by the Bishop, in Philadelphia, proved most deeply interesting to a large and respectable congregation, and led to liberal measures for strengthening his hands in building up the Church in that section of it, to the superintendence of which he has been called in GOD's good providence. The hope, surely, cannot be an unreasonable one, that the Episcopalians of this city will be found behind none, in their efforts to help a peculiarly qualified successor of the apostles in building up, in the far West, the interests of their holy Church.

LITERARY.

Sacra Privata: The Private Meditations and Prayers of the Right Reverend THOMAS WILSON, D. D., *late Lord Bishop of Sodor and Man.* Accommodated to general use. "LORD, teach us to pray."—Luke xi. 1. New-York: Protestant Episcopal Press. 1834. 32mo. pp. 134.

AN elegant edition of this standard devotional work has been lately published at the Protestant Episcopal Press. For beauty of paper, type, &c. it will bear comparison with the best London editions, being but little inferior to them, though sold at half the price. The Press are doing great good by the publication of such works.

A Theological Common-place Book, with a copious Index. Boston: Allen and Ticknor. 1833.

WHEN the Rev. T. W. Coit first published his Common-place Book, it was highly spoken of in the Churchman, the Banner of the Church, and other periodicals, and the fact that a second edition has been called for, is proof that the praises bestowed on it were merited. The present edition is enriched by the addition of about five hundred titles. The work may be warmly recommended to all theological students. It may be had of Swords, Stanford & Co., 152 Broadway.

A Dictionary of all the important Names and Terms found in the Holy Bible. Extracted chiefly from Watson's Biblical and Theological Dictionary. Designed for the use of Sabbath Schools and Young People. By JAMES COVEL, jun., of the New-York Conference. New-York: published by B. Waugh and T. Mason, for the Sunday School Union of the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-st. J. Collard, printer. 1834. 18mo. pp. 464.

THIS work is from the Methodist Society, and designed to be used in their own schools. It is of course distinguished by their own peculiarities. Those who choose to consult it on points not involving differences of doctrine will not be disappointed, as it has evidently been compiled with much care. The Methodists have complained much of the Calvinistic complexion of many Sunday School works intended for general use. On this point they have been guarded, and the present book contains judicious and scriptural views of election, reprobation, &c. under the respective words.

The Heart Delineated in its State by Nature, and as Renewed by Grace. By a Presbyter of the Protestant Episcopal Church. New-York: Swords, Stanford & Co., No. 152 Broadway. 1834. pp. 327.

WE have not yet had time to read this work, but it would be an injustice to the reader not to give an immediate notice of its publication. The fact of its being a work on an important subject, and by a presbyter of our own Church, is enough to secure for it the attention of every Episcopalian. Our readers will soon hear more of it from the Churchman, but we hope in the meantime they will get it and read it for themselves.

INTELLIGENCE.

CLERICAL CHANGE.—The Rev. Robert Davies having taken a letter of dismission from this Diocese to that of Connecticut, and been received into the latter, his canonical residence has become changed accordingly, and he has taken charge of the parish of Greenwich, Fairfield county, Connecticut.—*Com.*

We regret to state that the Rev. Mr. Johnson, pastor of St. John's Church, in this village, is compelled to leave his charge for a season, on account of ill health. He will go to the southern States. The exertions of Mr. J. in behalf of our public schools, and his liberality in all works of public usefulness, place him in the first rank of our public benefactors. We join with thousands in the ardent hope that he will return with restored health to renewed usefulness in the large sphere where it has heretofore been felt.—*Long-Island Star.*

THE Rev. Herman Hooker, late of Troy, has been engaged to take charge of the congregation of St. John's Church, Brooklyn, while their Rector, the Rev. E. M. Johnson, is absent a few months for the recovery of his health.

St. Paul's Church, Albany.—We copy the following from the Norfolk Beacon of January 11th:—

We understand that a renewed application has been made to the Rev. Dr. Ducachet, Rector of Christ Church in this place, to remove to Albany, in the State of New-York. Having declined the Rectorship of St. Peter's Church in that city, tendered to him some time since, he has recently been invited by the unanimous vote of its Vestry, to take the pastoral charge of St. Paul's Church in the same city.—*Epis. Rec.*

On Monday, the 11th instant, the Rev. Christopher Charles Gill resigned to the Lord Bishop of the Diocese the rectory of Charlotte parish, in the island of St. Vincent; and on the same day he was instituted by his Lordship to the rectory of the parish of Christ Church, in the island of Barbados, on the presentation of his Excellency Sir Lionel Smith, K. C. B., Governor and Commander-in-Chief of the said island of Barbados.—*Barbadian.*

Anniversary of the Missionary Society of Kenyon College and Vicinity.—This Society, auxiliary to the Foreign and Domestic Missionary Society of the Episcopal Church, held its annual meeting on the 1st inst.—Bishop McIlvaine presided as chairman. Addresses were delivered in support of the resolutions offered, in which the importance of a well educated and properly qualified ministry for the West, was earnestly and ably advocated, and the duty of cultivating and cherishing a missionary spirit among ourselves was affectionately and solemnly enforced upon all. Its identity with the spirit of Christianity itself, was clearly pointed out, and the distinction so often made between domestic and foreign missions, was shown to be unfortunate and wrong,—that the missionary spirit embraces in its sympathies and efforts all for whom CHRIST died, and should be as universal in its exercises as the "love wherewith he loved us."

Addresses were delivered by Messrs. Buel, Dyer and Bronson, and by Bishop McIlvaine. The sum of $80 was subscribed at the meeting in aid of the funds of the parent Society.

Green Bay Mission Farm.—The following, taken from the Missionary Record for the present month, will show the value of having an active farmer to produce many articles of comfort and convenience; and in addition to this a door is opened for the instruction of the Indian youth in the business of agriculture, as well as in the amount of comfort to be derived from a cultivation of the soil.

"Mr. Groom furnished me recently, at my request, (says Mr. Cadle,) with the following list of the productions of the Mission lot the present year, which have been prized by myself. The list does not include what was consumed during the summer, but only what is on hand for future use. In the summer Mr. G. estimates, that about twelve bushels of peas and a hundred bushels of potatoes were made use of by the Mission.

8	bushels	peas, 6s.	$6 00
15	do.	oats, 4s.	7 50
12	do.	buckwheat, 8s.	12 00
26	do.	corn, 8s.	26 00
172	do.	turnips, 3s.	64 50
1110	do.	potatoes, 3s.	416 25
			$532 25"

—*Gospel Messenger.*

To the Congregation of St. John's Church.

Brethren,—The apostle St. Paul has given this rule in reference to practical charity:

"Upon the first day of the week let EVERY one of you lay by him in store as GOD has prospered him, that there be no gatherings when I come."—1 Cor. xvi. 2.

The passage has been made the text of a sermon, preached in the church this afternoon, to which I have detailed a plan of systematic charity, which I earnestly wish and pray may be generally adopted in this parish. My object is now to give you, in a less perishable form, a brief sketch of the plan.

1. It is proposed, that every individual connected with the parish, parents and children, young and old, be requested to subscribe a weekly sum, and when the sums are *gathered*, they constitute the SUNDAY OFFERINGS of this Church. It is left to every individual's conscience, sense of duty, and knowledge of his ability, to determine *how much* he will give; the smallest sum, where circumstances justify it, being as acceptable as a larger.

2. On the last Sunday of each month there will be a third service, at which all will be requested to bring or to send the amount of their weekly subscriptions, for that month, and on which occasion there will be a sermon suited to the especial objects of the service.

3. It is proposed that the amount of these *Sunday offerings* be divided into twenty equal parts, and applied to the following objects:—

To the Missionary Branch of the Education and Missionary Society of the Diocese,	Three parts.
To the Education Branch of the same Society,	Two ditto.
To the Domestic and Foreign Missionary Society of the Church,	ditto.
To the Bible and Prayer-book Society,	ditto.
To the Tract Society,	ditto.
To the Theological Seminary,	ditto.
To the Episcopal Fund,	One part.
To the Diocesan Fund,	ditto.
To the Sunday School of the parish,	Two parts.
To procure a Parish Library,	Three parts.

The motives which should lead to the adoption of the same plan of Christian charity, and the advantages of THIS, have been urged upon you from the pulpit to-day; and it will be the daily prayer of your minister, that GOD would pour into your hearts such a love of his household the Church, and such zeal in advancing, in your several stations, the Redeemer's kingdom, as may be acceptable and well-pleasing unto him, and as will be the evidence of your growth in the spiritual life, and your general prosperity as a parish.

In the bonds of Christian love and affection, yours,

JAMES D. CARDER, *Rector.*

St. John's Church, Ithaca, Dec. 29, 1833.

—*Gospel Messenger.*

Theological Seminary in the Diocese of Kentucky.—Our readers have been apprized of the formation of an Institution for the purpose of educating candidates for the ministry in this Diocese, and have no doubt felt an interest in its success. It is now generally admitted that a full supply of clergy for our southern and western States can only be expected from within their own borders, and of course those who are interested in the prosperity of the Church must wish to see institutions of this description well sustained. We learn with pleasure that efforts are making to provide for the permanent establishment and usefulness of the Theological School in the Diocese of Kentucky, by the purchase of the building at Lexington, lately used for the Eclectic Institute. The lot upon which it stands contains, we are informed, more than an acre of ground, and will conveniently accommodate a professer's family and forty students. There is also connected with it a neat chapel and many other great advantages. It contains, it is further stated, double as many rooms as could have been purchased elsewhere for the same amount, and in appearance is one of the most pleasing and attractive places for the purpose in Kentucky. The cost is $9000, to be paid in instalments.

We trust that the directors of the Institution will be sustained in this judicious measure, so well calculated to increase the number of faithful ministers in the West. The amount to be invested by the Church in this undertaking is small, and the advantages which it promises to her best interests incalculably great. It should excite the deepest interest in her members in every quarter, united as they are in one common body and under sacred obligations to regard the welfare of the whole.—*Epis. Recorder.*

From the Boston Recorder.

SWITZERLAND AND FRANCE.

Extracts of a letter from the Students of the Evangelical School of Theology in Geneva, to the Students of the Auburn Theological Seminary.

Geneva, July 13th, 1833.

THE Students of the School of Theology to the Students at the Auburn Theological Seminary. Dear fellow disciples, and brethren in the faith of CHRIST our hope! With lively gratitude to GOD, the Father of our Lord JESUS CHRIST, we received your letter filled with encouragement and kind exhortation. The Committee of the Evangelical Society were highly gratified with it, and at the public anniversary meeting of the Society, which took place on the 9th of May, communicated extracts, much pleased with the opportunity of adducing it to them, as an evidence of the Christian interest every where felt for the School of Theology which they have founded in the name of the Lord JESUS, and in reliance on his glorious promises. From the bottom of our hearts we thank you for the testimony of Christian fellowship thus given to us,—and with great joy we grasp the hand of friendship that you reach to us across the ocean.

The students of the School are 15: Swiss, German, French, Dutch, and English. Though of different nations, and differing among ourselves on some minor points, we are all united by the bond of Christian charity; we all love one another, because we are the disciples of the same Master, redeemed by the same Saviour, members of the same body; *his* who said, "By this shall all men know that ye are my disciples, if ye have love one to another." "A new commandment I give unto you, that ye love one another as I have loved you."

You have well said, dear brethren, that the present age is an age of revolutions, religious as well as political; of innovations in civil institutions, and of reformations, of conversions of heart to that GOD so long forgotten, especially in those countries where the Gospel once shone with vivid brightness, but whose splendor had been soon obscured by unbelief and ignorance of the word of GOD. Every where, in our days, the grace of the Lord JESUS CHRIST seems to work wonders. How specially evident is this from what has occurred in our city! What events has Geneva witnessed in her own bosom within fifteen years! How many calls to bless and praise the LORD! The Church of Geneva was long sunk in the sleep of death; the pulpits silent on the essential and fundamental doctrines of Christianity, published generally but a dry and cold morality; a deplorable indifference had seized the shepherds and the flocks; this spiritual lethargy had possessed all hearts; a fearful calm reigned all around. Such was, and such would still be the state of this city, had not GOD from the height of his gracious throne deigned to cast a look of pity on this place, here to rebuild his ruined altars. The awakened Churches of other countries could not see without grief the one which had been their mother Church, sunk into such disgrace;—they prayed, they made efforts; soon their zeal and their faith were communicated to some from among the Geneva clergy; these raised aloud their voice, and the Church, astonished at this sudden apparition which came to disturb the fatal security in which she reposed, wished to enforce;—but it was too late:—this very opposition had directed the attention of men to the matters of discussion, they began to read the Bible, and the grace of GOD opened the eyes of many. From that moment the kingdom of GOD has not ceased to make sensible advances; without enumerating them all, suffice it to name the formation of the Evangelical Society, which has become for Geneva a focus of light, and where zealous preachers, untrammelled by a consistory timorous and often intolerant, may declare the whole counsel of GOD; by its School of Theology, which has been greeted by all true Christians with songs of joy, it will be able to extend in its turn into France and elsewhere the salutary influence of Christianity. But here are two institutions near by, and opposed to each other; the new School of Theology and the old Faculty;—one reckons 33 or 34 pupils, (this number, however, will be much diminished by the new ordinances of the "minister of religion and public instruction" in France, which requires the French students to stand their final examinations and sustain their theses in the faculties of Strasburg or of Montauban;) the other has only 15;—the one relies on the arm of flesh and on error,—the other, sustained by the Gospel and the truth, derives its strength from the aid of the LORD. The sincere Christian can have no doubt for which side victory will declare:—but to attain this result, brethren and friends in America, unite your prayers with ours in imploring the Ruler of all events to shed an abundant measure of his Holy Spirit on our professors and on us, that *our light may shine before men*, and thus multitudes be brought to the foot of the cross.

The Canton of Berne participates to a great degree in the benefits of the reformation. But the *life of* GOD is not inherited from parents. Countries peculiarly blessed by Providence, may forget the truth they had received and fall back into darkness. GOD, therefore, from time to time raises up new laborers to work in his vineyard, and breathes a new life into the benumbed members of his Church. It is thus that about a century ago, a faithful minister of the word, named Lutz, labored with zeal and success in this country. True, his name is not known in history, he is not spoken of in the world, but his glory is with GOD. Wherever any souls were enlightened, he exhorted these statedly to meet for mutual edification and encouragement, knowing that the power of Christianity consists in union and in prayer. These meetings still continue, and though fallen from their primitive state of life and zeal, many souls may there find, and do actually find a wholesome and abundant nourishment in the LORD. When the LORD shed his spirit so copiously on the Canton of Vaud, the city of Berne also experienced its happy influence; many souls were then awakened and felt themselves urged to spread around them the truth they had themselves just acknowledged. Three years ago some students in philosophy conceived the desire of forming a religious tract society,—they communicated their plan to others, and a committee was appointed. They sent for tracts from Paris, some thousands were distributed; but they dared not act openly, for the government was not favorable to their views. Meantime it was soon perceived that the work of GOD could not be conducted by human policy, and they took courage and established on a larger plan an Evangelical Society, to be employed not only in the distribution of tracts, but in all ways calculated to promote GOD's kingdom. The LORD favored the work of his children: nearly at the same time the old government was overturned, and that which succeeded proved tolerant and liberal; so that now this Society can pursue its labors unrestrained and without fear. Meetings for edification are held every sabbath;—communications have been had with the brethren scattered in the country to bring them to unite;—and to conclude, this Society has received from the British Bible Society a deposite of Bibles and New Testaments, furnishing it the means of sending a hawker into the Catholic cantons around. Lastly, there has also been formed an Evangelical Society at Zurich:—and, in fine, the LORD in other parts of Switzerland is converting souls to himself, and thus preparing them for his heavenly kingdom. Yes, it is GOD who works all these wonders, and to him belongs all the glory.

Christianity also makes progress in the north-west of Switzerland. The city of Basle, especially, forms a radiating centre, whence issue brilliant beams of light. You are acquainted with the Institute of Missions in this city, and its foundation. How has GOD in a few years made the holy seed to grow, so that this spark, so faint and dubious at first, has become a flaming beacon, from which the LORD sends forth his light into various parts of the world. This pious establishment continues to prosper. Its pupils are from 45 to 50 in number, (Germans, Swiss, Wurtemburgers;) all knowing the truth, all devoted to the work of the LORD. From their admission they are watched and followed with care for several months, to be assured of the reality and soundness of their faith, and also for decisive proof of their call; and if the trial in both these respects is not satisfactory, which rarely happens, they must then leave the institution. Order and peace reign there in perfect harmony:—it is apparent that there is but one spirit, that they all are of one heart and of one soul. The worthy superintendent of this Institute, to whose name you can be no strangers, watches over his household with a paternal eye.

But it is not in the Institute of Missions alone that Christianity is found at Basle; it has penetrated into all quarters of the city; in every part its leaven is at work. The four principal churches are provided with Christian pastors and preachers, who boldly proclaim the truths of the Gospel. Yet do not suppose that all this is done without opposition. The spirit of darkness does not so readily yield the ground. Whenever a breach is made in his empire, then also he prepares his batteries, and rushes with fury to repel the armies of the LORD. Already, for the last three years, he is ravaging the country by political troubles which afflict the Christian's heart; the faithful pastors who formed the great majority have been driven from their posts, and have retired into the city, where they unite their efforts with their brethren to rebuild the walls of Jerusalem. Meantime, the country is supplied by self-called ministers of CHRIST, the greater part of whom shamelessly show themselves the servants of Satan. Immorality among the people is at its height, and the remnant of the faithful worshippers of GOD groan under the weight of a cruel oppression. In the city the enemy is not without strength: he has here and there some powerful instruments, that he opposes with vigor to the hosts of JEHOVAH:—but they shall be vanquished, for the LORD is with his people.

The Protestant clergy of France having abandoned its confession of faith, and its ecclesiastical discipline, no longer has any tie to bind it to the word of GOD which would have united its members to one another, and the pastors to their flocks, so that it may be said of it, "tot capita, tot sensus." There can be no religious opinion, from pure deism to the most exalted mysticism, that has not a representation in its bosom. Its faculties of Theology (of Strasburg and Montauban) are but poorly provided with professors; the pupils, who for the most part embrace the ecclesiastical state, only because they must have an employment, and to insure a respectable provision, are in general trifling, full of a worldly spirit, but little inclined to study, and some even abandon themselves to gross immorality. In most of the consistories the sacred office of pastor is only conferred after a competition in which piety and fidelity are not at all regarded.

Still in the midst of this disorder GOD has not left himself without witness. Some pastors raise a faithful voice which reaches the heart and leads souls captive to CHRIST. From the four corners of this kingdom GOD seems to be breathing a new spirit, which reanimates and quickens some individuals of that numerous generation sunk into a sleep of death. The Bible Societies, which distribute in great abundance the word of GOD—the Religious Tract Society,—its Institute of Missions, its Evangelical Society, just formed, give evidence that there is in this country, which would seem in several respects abandoned of the LORD, a leaven of Christianity which shall pervade the whole mass. Even among the Catholics here and there are found poor curates, who without being entirely delivered from papal bondage, yet preach CHRIST and him crucified.

Dear friends and brethren! we must answer your inquiry whether it would be practicable for you to come and spend some time in our School preparatory to preaching the Gospel in France. We will hail your arrival with the utmost pleasure;—in anticipation we reach you the hand of fraternal hospitality. Yet we ought to apprise you, that you will meet some obstacles to the accomplishment of your Christian designs. Our School has no power to procure ecclesiastical places in France, nor even in Switzerland. She takes no charge for the future provision of her pupils, but commits them to the hands of the LORD. She is not recognised by that government as a national establishment for the education of ministers, and were she so, like the old academy, still she could do nothing in France, on account of the "organic law of religion," (a law which determines the relations of the church and state.)

Meantime, dear and beloved brethren in the LORD, let us watch, like the wise virgins; let us pray, remembering the house of Israel, and especially the house of Aaron; let us pray to the LORD of the spiritual harvest, to thrust many laborers into the harvest, for it is white. We also commend ourselves to you, dear brethren, when you shall be at the foot of the throne of the Father of mercies. Soon we shall be called to announce the glad tidings: O may the LORD grant that we may preach them in all their purity, that we may be in his Church faithful ministers of his word, and sincere witnesses of his truth. Let us pray for each other, that we may grow in the knowledge of the truth, and in holiness, without which no man shall see the LORD. Let us pray for each other, that the bonds which already unite us may be more and more closely drawn, and that we may be able to say with all our heart, "I believe in the communion of the saints." May the grace of the Lord JESUS CHRIST, the love of GOD, and the communion of the HOLY GHOST be with us all! Amen!

(Signed)
ALEXANDER CROTTEL, of Geneva,
FERDINAND DELAFONTAINE, of Vaud,
LOUIS MARTIN, of Vaud,
(And 12 others.)

Italy.—Rome contains 60 district schools, which are directed by laymen, and attended by about 2000 pupils, who are admitted on a monthly payment, varying from two to four shillings. There are also seven parochial schools with 500, and seven other schools, conducted by the regular clergy, with 2000 children, all of whom are taught gratuitously. The sum which the papal treasury applied to the purposes of public education in 1831, including a grant to the museum and fine arts, was about 27,500*l.* The Florence periodical, the Antologia, one of the best Italian journals, has been stopped by order of the Tuscan government.

Germany.—The present number of students in the university of Tubingen is 822. Many of them are said to have been implicated in the late disturbances at Frankfort. Parents have avowedly been discouraged from sending their sons to Heidelberg, a school in which politics takes the lead of learning and science. There is not a single state in Germany without its orphan asylum.

Bohemia.—There is no part of the Austrian dominions in which more has been done for the education of the people at large, than Bohemia. That of the lower and middling classes is provided for by 2500 Roman Catholic, 36 Protestant, and 21 Jewish schools; among these are 42 high schools, beside a parent high school at Prague. By an average taken for the three years, 1824, 1825, and 1826, it appears that Bohemia contained 470,207 children of a teachable age, out of whom 426,115 actually attended school.

Russia.—This empire is divided into seven university districts, each of which contains a greater or less number of provinces. A curator superintends every branch of education in these districts, and the whole of these functionaries are under the control of the minister of public instruction. Each district has its own university; every province in the district has one, and sometimes more than one gymnasium attached to it, and as many communal schools as there are subdivisions in it. Beside these, there are many elementary parochial schools. The seven districts and their universities are as follow:

Districts.	Universities.	Founded.	Students.
Moscow,	Moscow,	1755	900
Wilna,	Wilna,	1778	310
Dorpat,	Dorpat,	1802	612
Charkow,	Charkow,	1804	320
Kasan,	Kasan,	1804	100
St. Petersburg,	St. Petersburg,	1819	310
Helsingfors,	Helsingfors,	1827	470

The number of professors in these seven universities amounts to 300. The gymnasia are 64 in number. The communal schools, when the number is complete, will amount to 511. The whole number of newspapers published in this gigantic empire does not exceed 63. They are in twelve languages.—*American Quarterly Obs.*

It is proper here to remind your readers that a new Bible Society was established in France in the month of May last. All the friends of the Gospel, called *Methodists*, at Paris, Messrs. Mark Wilks, Waddington, Henry Lutteroth, Frederick Monod, Juillerat, Chasseur, &c., have resigned their places in the Committee of the Protestant Society, and joined the new institution. Their example will be followed in the departments by several pastors. The new Society is distinguished from the old—first, by distributing the Bible to Catholics as well as to Protestants; secondly, by excluding the apocryphal books from the volume of the word of GOD; and lastly, by proposing to extend its action to foreign countries. It is not an institution *exclusively Protestant*, it is a *Christian* institution, in the full extent of the word. These differences between the two Societies have determined the choice of the persons whom the latitudinarians term *Methodists*.—*N. Y. Observer.*

Popery in the United States.—It has been repeatedly asserted in the religious papers that large sums of money are annually contributed in Europe for the support of Catholic missionaries in this country;—that there are societies established for the express purpose of building up Popery in the United States of America, and that these societies are patronised not merely by the Pope, but by other despotic sovereigns, with the view, doubtless, of destroying the influence of our republic on the progress of liberal principles in the old world. It has been asserted that large sums have been raised by these societies and remitted to Cincinnati for the support of missionaries in the Valley of the Mississippi. Many persons have been disposed to call in question the truth of these assertions; but we now have it in our power to support them by official documents. A gentleman who has recently returned from a tour in Europe, has put into our hands the annual reports of a Missionary Society established at Vienna in 1829, under the name of "The Leopold Foundation for aiding Catholic Missions in America by Contributions in the Austrian Empire." These reports contain the constitution of the Society, and a regular history of its operations, embracing minute statements of the receipts and expenditures, and copious extracts from the letters of its missionaries in this country.

From statements, the details of which we shall publish hereafter, it appears that the receipts of this Society, from the commencement of its operations in July, 1829, to October 31, 1832, were 160,906 florins, or more than $74,000. Of this sum, 50,000 florins (about $21,000) were sent in three remittances, during the year 1830, to the late Bishop Fenwick of Cincinnati, for the support of Popery in his Diocese! a larger sum, we believe, than was expended in the same district, during the same period, by all our Protestant missionary societies taken together!—*New-York Observer.*

MISSIONARY SERMON.

ON Sunday morning, a sermon will be preached and a collection made in St Paul's Chapel, for the benefit of the missionary branch of the Education and Missionary Society of the Diocese.

NOTICE.

THE members of the adult class attending lectures on Sacred Music, now delivering under the direction of this Committee, are invited to attend a general meeting for practice, at St. Thomas' Church, on Tuesday evening, January 28, at 7 o'clock.

THOS. BROWNING,
Chairman of Committee on Sacred Music.
PIERRE F. MCDONALD, *Secretary.*
January 22, 1834.

Calendar.

January 26.—Septuagesima Sunday.
February 2.—Sexagesima Sunday, and Purification of Virgin Mary.
——— 9.—Quinquagesima Sunday.
——— 12.—Ash Wednesday.
——— 16.—1st Sunday in Lent.
——— 19.—Ember-Day.
——— 21.— do.
——— 22.— do.
——— 23.—2d Sunday in Lent.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions, since the 15th instant:

From Mrs. M. *three dollars*—from Miss M. *three dollars*,—both for the Green Bay Mission.

Also, *ten dollars* for the Green Bay Mission, contained in the following anonymous letter:

"*New-Haven, Jan.* 15, 1834.

"SIR,—The enclosed is for the Green Bay Mission. The past year I have laid aside one-tenth of my earnings for benevolent purposes, which I consider to be the duty [of] all in health and comfortable circumstances; after contributing whenever an opportunity presented as much as is usually given, nearly ten dollars remained, which I devote to the cause in which I would gladly spend myself as well as income, did not domestic affairs prevent."

JAMES SWORDS, *Agent, &c.*

Jan. 22, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834. *Missionary Disposable Fund.*

Jan. 15.	Received from Christ Church New-York Association, viz.		
	The Ladies' Fragment Society,	$80 00	
	From other individuals,	20 00	
			$100 00
21.	Received collection made in Trinity Church, New-York, on Sunday, 19th inst.,		110 38
			$210 38

1834. *Education Disposable Fund.*

Jan. 15.	Received from Christ Church New-York Association, viz.		
	The Ladies' Fragment Society,	$100 00	
	From other individuals,	25 00	
			$125 00

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, Jan. 22, 1834.

CITY MISSION.

THE Missionary in charge of the Church of the Epiphany acknowledges with the most heartfelt gratitude the receipt of the following contributions for the relief of the poor:

From Mrs. Moore, by J. McVickar, D. D.,	$5 00
From a Friend,	10 00
From a benevolent individual at the late anniversary, for a special case of suffering,	5 00
From C. I. A.,	5 00
"By L. Phillips, from a 'Member of the Society,' being one half of a contribution of one hundred dollars, to be equally divided between the two missionaries, and applied to the relief of the necessitous poor,"	50 00
From "A Member of Trinity Church,"	10 00
	$85 00

LOT JONES, 192 Allen-st.

N. Y. AUXILIARY BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of the following sums:

From new subscribers,	$17 00
" old do.	60 00
" A donation by the hands of Mr. Alstine,	10 00
" " from R. Goelet,	2 00
" " " Miss Sarah A. Moore, a subscriber,	2 00
Amount of a collection in St. Mark's Church, Dec. 8.	35 79
Proceeds of a gold ring found in the plate,	1 25
Amount of a collection in Grace Church, Jan. 20,	171 52
	$299 56

CHARLES H. ROACH, *Treasurer,*
Jan. 22, 1834. No. 4 Cedar-street.

GENERAL THEOLOGICAL SEMINARY.

SINCE the date of his last acknowledgment, the Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has received the following, viz.

From the Rev. W. H. Hart—		
A collection in St. Andrew's Church, Walden, Orange Co.,		$7 50
From Mrs. E. Nichols, of Hempstead, Long Island—		
A donation,		50 00
From the Rev. Isaac Pecke, Agent, by the hands of the Bishop of the Diocese—		
A collection in Trinity Church, Rensselaerville,	$16 00	
A collection in St. John's Church, Johnstown, Montgomery Co.,	9 00	
A collection in Trinity Church, Granville, Washington Co.,	10 00	
		35 00
From the Rev. Dr. Gadsden, of Charleston, S. C., by the hands of Mrs. Lorillard, contributed to assist the annual income of the Seminary under the resolution of the last General Convention, viz.—		
St. Michael's Parish,	$110 75	
Jas. Jervey, Esq., a member of same parish,	53 50	
St. Paul's, Charleston,	40 50	
St. Paul's, Stons,	4 00	
St. Andrew's, $5—St. James', $2	7 00	
Grace Church, Camden,	6 00	
St. Philip's, Charleston,	159 00	
		380 75
		$473 25

EDWARD R. JONES, *Treasurer.*

Jan. 22, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 25th, from the following persons, viz:—

Rev. B. C. C. Parker, *with remit.*—C. H. Carroll—L. H. Young—J. W. Jackson, *with remit.*—J. Robinson—S. S. Russell, U. S. Army.

Received by the General Protestant Episcopal Sunday School Union.

J. Lee, P. M., Ballston, *with remit.*—Rev. S. B. Shaw, Lanesborough, Mass., *with remit.*—Rev. J. C. Rudd, D. D., Auburn—Ebenezer Platt, Troy—Lewis Henderson, Esq., Cleveland, Ohio, *with remit.*

A PERSON qualified to act as Preceptor of an Academy, in a neighboring state, will find employment and liberal remuneration by applying at this office, where the terms will be made known.

New-York, January 15, 1834. 3t

MISS DRAPER'S SEMINARY FOR YOUNG LADIES,
HARTFORD, CONN.

THIS Institution, pleasantly situated in a retired part of the city, has now been for two years in operation. In its management, the design of Miss Draper is, to promote the physical, moral and intellectual improvement of the young ladies committed to her charge; and the course of study and modes of illustration are in accordance with rational and approved methods of attaining these important objects.

The course of instruction comprises all the introductory branches of an English education. When the pupils are well grounded in these, they proceed to the higher branches of study, Natural and Civil History, Mental, Moral and Natural Philosophy, Chemistry, Geometry, Algebra and Astronomy; all or any of which may be attended to at the wish of the pupils or their guardians. Latin, French, and Music are also taught by able instructers; the proximity of the establishment to Washington College enabling Miss D. to avail herself of the assistance of literary gentlemen connected with that Institution. To all placed under her care, it is her wish to discharge the offices of a guardian and friend. By the cultivation of tenderness of conscience, and a high sense of honorable feeling, she induces them voluntarily to inform her of deviations from right conduct of which they may have been guilty; and this method of government has been found so successful as to preclude the necessity of punishment.

Young ladies are received into her family at $2 50 per week, exclusive of fuel, lights and washing.

The year is divided into two terms of *twenty-two weeks* each, commencing on the second Wednesday in May, and the second Wednesday in November. Terms of tuition are as follows, payable one half in advance:—

In all the English branches,	$12 00
Music,	20 00
Use of Piano,	5 00
French,	12 00
Latin,	12 00
Drawing,	12 00

Pupils are not received for a shorter period than a term, or the remainder of a term from the time they enter. A class of children in the introductory branches will be continued at $9 per term. A small additional charge is made in the winter time for fuel.

Reference is made to the Rt. Rev. Bishop Brownell, the Rev. President Wheaton, Rev. G. F. Davis, Rev. G. Robbins, Hartford; Rev. Titus Strong, Greenfield; J. M. Goodwin, S. H. Huntington, George Beach, J. R. Gilbert and Jesse Savage, Esqrs., Hartford.

BRITANNIA COMMUNION FURNITURE.

THE subscribers keep constantly on hand, of their own manufacture, Flagons, Tankards, Goblets, Patens, Plates, Baptismal Fonts, and also Collection Plates.

BOARDMAN & HART,
No. 6 Burling Slip, between Pearl and Water-streets.
Nov. 30, 1833.

From the Western Recorder.

Winter.

WINTER, sweet winter; welcome! Though thou com'st
Clad in sepulchral garments, and thy tread
Over the bloom and beauty of our world
Be a destroyer's; and the gentle flowers
That cheer'd us in the bright and cloudless spring,
Have faded from thy pathway; and the tone
Of summer's Eden-music is not heard,
And the sweet lights of autumn have gone out;
Still do we love thee; for thou bring'st us joys
Holier than summer wanderings on the hills,
And music sweeter than the south wind's breath,
And the bird's untuned warble; and thy flowers
Are brighter than the rainbow tribes of spring.
And so we bless thee. Thou dost win us back
From the bewildering loveliness of earth,
To our own pleasant firesides, and we learn,
Under the chastenings of thine icy hand,
That in the unsearch'd depths of the young heart,
Where the world's spells are powerless, and the joy
Of laughing spring-time wakes no passing thought,
There is an unstirr'd fountain, deep and pure,
Whose waters are of gladness.
So hath *life*
Its winter and its spring-time influences.
Youth hath a thousand charms to win the thought
Down from its home of glory. There are flowers,
And sunshine, and sweet music, and the world
Hath an enticing whisper, and a song
Breathing no under tone: and in the depth
Of the unschool'd affections there is love,
That like a sacrifice, the uncanker'd heart
Will offer to earth's idols. We forget
Amid its beauty, that this fading world,
This mocking shadow of the clime to be,
Is not our *Father's* home; and age must breathe
Its winter-blights upon us; and the flowers
Must wither from life's pathway; and the songs
Cease in the bright blue sky, ere the fond thought
Will yield to its aspirings, and in joy,
Casting earth's bondage from its giant wing,
Soar upward with a spirit's strength to heaven.

SEDLEY.

Whitestown, December 1833.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP SMITH TO THE CONVENTION OF KENTUCKY.

BRETHREN AND FRIENDS,—We meet this day under circumstances calculated to call forth our most grateful feelings to the compassionate and unchangeable Head of the Church. No ecclesiastical body has yet met, south of the Ohio, and west of the Alleghanies, completely organized within itself after the model which the apostles and their successors bequeathed to the Church. Could I hope, in answer to your prayers, and by the supply of the Spirit of CHRIST, to realize the hopes which led you to perfect this ecclesiastical arrangement, I should indeed consider this meeting every way auspicious. Let no lack of effort on our part, or of faithful reliance on the promises of GOD prove the sinful cause of the failure of the large expectations which attended the consecration of the first Protestant Bishop for this portion of the LORD's vineyard.

The affliction of some few portions of this State with the cholera, during my absence at the East, had occasioned me no small anxiety. To find so many places entirely preserved from it, and the disease every where either abated or removed, was a ground of so much rejoicing that I addressed a circular to the clergy of the Diocese, requesting them to combine with the customary services of Christmas-day, a public thanksgiving for deliverance from that pestilence.

It has pleased the righteous Disposer of all events, most severely to chasten the State this present season with the most wide-spread and distressing desolations of this mysterious disease. All portions of the community have suffered severely. None perhaps more than our infant Church. Within little more than a year past we have lost two most worthy and laborious presbyters—the Rev. Nahum G. Osgood, of Henderson, and the Rev. Gideon McMillan, Rector of Trinity Church, Danville, and President of our Standing Committee; together with three theological students, Mr. Edward Ashley, formerly a preacher among the Methodists, Mr. James H. Brown, from Virginia, and Mr. William Douglass, from Pennsylvania, all whose lives were incalculably valuable to the Church; and one of whom (Mr. Ashley) expected soon to have been admitted to Deacons' Orders. To these very great losses, if we add the removal of forty or fifty of our communicants, full thirty of whom fell victims to the cholera, the unprecedented fact will stand recorded of an infant diocese shorn of nearly one-fourth of its strength within a year by one blow from the hand of the ALMIGHTY! Have not the hours of this morning been well employed in a public act of humiliation as a Diocese, under so heavy a chastisement, and in fervent prayers to ALMIGHTY GOD that we may yet be permitted to see days of prosperity according to the days in which we have seen adversity?

Soon after my return from General Convention late in November, I visited Christ Church, Louisville, which I found emerging from a long season of depression, under the care of the Rev. Mr. Page. Here I confirmed eight persons, and witnessed with joy and gratitude to GOD, many evidences of deep religious seriousness. On my way I preached at Frankfort and Shelbyville.

Upon the festival of Epiphany, I admitted to the holy Order of Deacon, Mr. Erastus Burr, upon application from the Standing Committee of Tennessee. Immediately after ordination, the Rev. Mr. Burr repaired to Worthington, Ohio, on a visit to his friends, where I understand, he has settled in the ministry.

On Lord's day, February the 24th, I admitted ten persons to the holy rite of confirmation, in Christ Church, Lexington.

Tuesday morning, the 23d of April, I commenced a journey through the western part of the State. Next day I reached Shelbyville, where I met the Rev. Mr. McMillan from Danville, and the Rev. Mr. Ash, minister of the parish. Here and at Middletown we spent two days in religious services, in the course of which three sermons were preached. While in Shelbyville final arrangements were made for securing to the parish there, a small but very neat church edifice, for which we have great reason to be thankful to the Giver of all good.

We reached Louisville on the evening of Friday, the 26th, in season for preaching. The next day was employed in the examination of Mr. Dexter Potter, who, the day following, was admitted to Deacons' Orders, on application from Bishop McIlvaine of Ohio. Fourteen persons were confirmed in the course of the same Lord's day services. Here we preached or lectured six times. The temporal and religious prospects of this parish, call for the most ardent thanksgiving to the LORD and Giver of life.

Reached Henderson by the river on Friday, the 3d of May. We preached here six times, and confirmation was administered to five persons. The parish being without a minister, I baptized one child. The death of the Rev. Mr. Osgood, one of our few clergy, which occurred in October last, by cholera, during the prevalence of that disease, is much and justly deplored.

At Hopkinsville we found the new friends of the Church somewhat disheartened by the many discouragements they have met with, but purposed on the whole, I trust, to persevere in the effort to erect a small church to the honor of GOD. Confirmation was administered to six persons. We preached here nine times.

Two persons only were confirmed at Russellville, on Sunday, the 19th of May. Here and in the neighborhood we preached and delivered addresses five times.

We reached Danville on the 23d, where I preached six times, and confirmed two persons. This parish can scarcely be considered on the increase, but in steadfast devotion to the best things is behind none in the Diocese.

What might have been the sad effect on this parish of the sudden and much lamented death of its Rector, the Rev. Mr. McMillan, on the 28th of July, had not a good Providence led hither the Rev. John A. Adams from the Diocese of Maryland, just in season to supply his place without the loss of a Sunday, it would be difficult to tell. Our tears for the departed have been mingled with the prayers and the cordial congratulations, amid which his successor has entered upon his office. May future events prove that GOD has indeed designs of mercy toward this people, of which this seasonable supply shall prove merely a token and pledge.

The body here specially convened need scarcely to be reminded of the melancholy cause which prevented the despatch of business when all its clerical and a few of its lay members were assembled at the annual time of meeting. The consternation and distress which pervaded this city during that, the very worst week of the cholera, it is impossible to describe. May we hope that the gracious Head of the Church will not suffer the shock then and since severely felt, seriously to retard the progress of our affairs!

The Rev. Mr. Cleaver has recently returned from the East with substantial pledges of the interest which our friends there take in the concerns of this Diocese, and with assurances of a willingness to co-operate with us, as far as possible, in every plan wisely directed to the extension of the Church in the West. I cannot doubt of your concurrence with me in the expression of my most grateful feelings, and of those of the parish specially concerned, in these renewed expressions of generous Christian sympathy. During a visit lately paid to the people of Paris, although I was not called to the performance of any office strictly Episcopal, I received many affecting assurances of the concern felt for the speedy completion of their neat and commodious church edifice, and perceived many indications of the good likely to result from the indefatigable and disinterested labors of their Rector.

There are nine candidates for Holy Orders in this Diocese, viz. Daniel H. Deacon, B. B. Sayre, Luther H. Van Doren, A. A. Willis, Edmund Davis, Horatio E. Boyd, M. L. Forbes, James B. Britton, and Wm. B. Cooke.

This brief summary of my official acts, within the short period of eleven months, will be closed when I have mentioned a confirmation of eleven persons held in Christ Church, Lexington, on Sunday, the 25th day of August. The whole number of confirmations has been nine in six different parishes, at which sixty-three persons, in all, have been confirmed. Within the same period, two persons have been admitted to Deacons' Orders.

Our numbers and resources are so exceedingly small, that, apart from a strong confidence in GOD our Saviour, it might well seem exceedingly visionary and presumptuous for us to propose any system of measures, however limited or humble, for extending our borders. But I have such perfect confidence in the spirit which animates this body, that I am sure that a feeling of disappointment would pervade it, were I not to call its attention to something to be done; to be done on a wise and comprehensive scale, and to be prosecuted with unwearied patience and zeal, until our affairs assume an aspect far more animating than they now wear.

The want which presses on us most sorely is the want of ministers. Animated with a proper spirit, and sustained, in part, by missionary aid, there is hardly a county in the State, where they would not be welcomed by a few, and rendered great blessings to many who attend upon no means of grace. When this view is taken of the wide-spread evils which a want of settled ministers has entailed upon thousands of immortal creatures around us, when we listen to the suppressed sighings of souls ready to perish for lack of sound scriptural instruction, how do our hearts yearn to send to them ministers commissioned by CHRIST, and well fitted to break to those who hunger for it, the bread of life.

We have great reason to bless GOD for the missionary zeal which abounds among our brethren in the East. It holds out to us the sure promise that as far as laborers can be obtained, our most pressing wants will speedily be supplied. But the difficulty, I might say the utter impossibility of obtaining a sufficient and seasonable supply of laborers from abroad, has already induced a few friends of the Church to devise some very imperfect measures for the education of young men among us, whose hearts the LORD hath touched to desire the work of the ministry. A house has been rented, and by the pious liberality of a few ladies in Louisville and Lexington, partially furnished for their accommodation.—Three students are at present enjoying the imperfect advantages thus far provided. A fund of about a thousand dollars has also been subscribed, of which $345 have been paid in, to be loaned in small sums without interest, to such students as require assistance, of which $200 have already been loaned to three different applicants.

Feeling that some measure of this kind lies at the very foundation of all our hopes as a Diocese, you will bear with me, if I call your attention in a very special manner to the importance of giving a more definite, enlarged, and permanent form to these imperfect arrangements. If the house we occupy, or one of similar advantages, were the property of the Church, and if it were completely furnished for the accommodation of students, there would be every reason to hope that it would encourage young men to pursue their studies among us, and to devote a few years of their early ministry at least, to the rearing of infant parishes in destitute parts of the Diocese. There is likewise every reason to believe that a Manual Labor School in the neighborhood of this city, would essentially aid in diminishing the expenses of theological education, and in rearing young men in self-denying habits, for entering with advantage on a theological course. Perhaps it may be thought by some very premature even to speak of such expensive arrangements in the very infancy of our affairs. But to enter upon some such at the very outset, and to pursue them patiently, with the very best means GOD may be pleased to place in our power, is the only certain road to early success. The attention of this Convention or of the Diocesan Society, is earnestly solicited to some system of measures directed to these most important and vital objects.

When, from the details of these labors performed and these plans proposed, we turn, my friends, to take a more comprehensive view of the position which we occupy in the community around us, we find ourselves surrounded by difficulties of a very perplexing and trying nature. Many of our opinions and practices, though familiar to the parents of many among us, appear to their children to be novel and unacceptable. The claims of our ministry, and the forms of our public worship, to which their ancestors were strongly attached, seem now to present a repulsive aspect. And, hence, the motives which influence us in going forth to exercise the ministry agreeably to the forms of the Episcopal Church, where the great doctrines of the Gospel in the main are already faithfully preached, are not duly appreciated. The retired and steady course which we pursue, interfering with the rights and privileges of no portion of our citizens, and withdrawing ourselves in a great measure from many of their plans and movements for doing good, renders it absolutely impossible for us to avoid observation, or to escape censure. Our contact with Christians without our own pale, is unavoidably very close. And, therefore, our conduct in reference to them must either settle down into a habit, upon principles and grounds unexamined, or it must be regulated by common rules at which we have arrived, by reflection and by the mutual interchange of opinions and observations and by prayer. A moment's reflection will teach us that the daily conduct of our clergy and leading laymen toward other Christian people, will have greater weight in impressing the great body of the people with an idea what the claims and excellencies of the Church are, than all other causes combined. Would it not, then, be eminently unfortunate if this conduct should be left to caprice, or accident, or to be settled by habits formed without due reflection? Is it not much our duty to form definite ideas of the course of conduct required of us under the peculiar circumstances in which we find ourselves providentially placed?

Would it be either manly or Christian in us, to attempt either to withhold or disguise our sentiments from others, upon points where we differ from them, and where the difference, if not avowed in words, must be avowed in actions? From many (for example) we differ somewhat in our ideas of some of the means best fitted to promote the salvation of souls and the permanent interests of the kingdom of CHRIST. Shall we disguise these sentiments, at the same time that we avoid committing ourselves by uniting in the employment of these means? From all again, we differ greatly on the subject of the ministry. Would it be Christian to avoid all conversation on this subject, painful as it often is to those around us, while consistency, principle and conscience, oblige us in practice daily to declare that no man shall be accounted or taken to be a lawful minister, or suffered to execute any ministerial function in this Church, except he be called, tried, examined, and admitted thereunto, according to the form provided by the Church, or hath had Episcopal consecration or ordination?* If our conduct unequivocally proclaims this sentiment, do we not expose ourselves to the suspicion of either being ashamed of our sentiments, or of having adopted an unfair method of propagating them, while we evade the discussion of every point of difference between ourselves and others? Is it not evidently our duty, on all proper occasions, frankly to avow our convictions, and to explain the grounds and reasons of them, as far as Christian courtesy, and the circumstances of the case will permit?

Will not the same course of reasoning satisfy us that it is our duty to endeavor to convince all those whom we love as Christians, who are in error upon these subjects, that their views are wrong, if we really believe that consistency obliges us to advocate others by our practice? If a form of prayer and an apostolic ministry are of *no* importance, surely, my brethren, we have sadly mistaken the direction of our labors! In that case, instead of asking which denomination is best approved by Scripture and primitive practice; should we not rather ask, which occupies the best vantage ground for doing good to the souls and bodies of men? and as generally speaking, that denomination occupies this ground whose numbers and resources are the greatest, should we not be bound to join one in one section of the country and another in another, as the case might be? But if we do really from our hearts believe that a scriptural liturgy best promotes, in the long run, the interests of pure religion, and that CHRIST and his apostles understood quite as well as men of a much later age what orders in the ministry would best contribute to the same result, why then, with a martyr's humility, disinterestedness and zeal, we may well devote our life to the advancement of the interests of that Church in which these advantages are possessed to a most admirable degree.

Our greatest difficulty, in practice, will be found to lie in the manner in which we attempt to persuade others of the excellencies of the Church. On this subject I have often endeavored to caution myself by reflections like these. How would I approach a very dear friend, of whose sincere piety I had no doubt, in order to convince him of any defect or fault in his sentiments or practice? Precisely in the same spirit should we approach those pious people, who do not entertain scriptural views on the subject of the ministry. I have, also, often asked myself, how I should expect a friend to conduct himself toward me, if he considered me in an error on these points? If by education, or for want of instruction, or examination, I was at this moment a stranger to the peculiar and inestimable privileges of the Episcopal Church, with my present views and feelings, what would I not give, what would I not suffer to be set right? If either of you had it in your power to enlighten and instruct me, let me ask how I should wish to be approached; and precisely with that spirit, and in that manner let me approach others. Let us do it in humility, knowing that we are but imperfectly enlightened and constantly liable to mistakes and errors. Let us do it with gentleness, making the greatest possible allowance for the prejudices of habit and of education. Let us do it in love, aiming at the profit, edification and happiness of him whom we would instruct; and through him at the good of the Church.

And above all, brethren of the ministry, let us show that the forms of our ministry are apostolic, by manifesting on all occasions the disinterested zeal of apostolic men. Let us preach CHRIST as they preached him, faithfully, plainly, fervently. Let us follow the blessed Saviour as they followed him; seeking not our own, but the things of JESUS CHRIST. Let us tread in his blessed footsteps—daily foregoing our own ease, and sacrificing our own comfort, that we may relieve the distressed, enlighten the ignorant, and reclaim and save the erring and the lost.

The Church combines in herself enough for her perpetual increase and glory, if her ministers will only keep their vows and perform their duty. If the Church can be said to consist in the one thing most essential to her existence and perpetuity, a living ministry, it can with truth be said, that her prosperity consists in the holiness and disinterested zeal of that ministry. Would to GOD, my brethren, that a memory of our solemn responsibility might be kept alive in us, by the power of the HOLY GHOST, and that he would give us grace to do the duty which would then be always engraven on our hearts.

* See preface to the Ordination Offices in the Prayer-book.

GOD holds us as accountable for what we might have done, as he does for what we have done; and the fragments of time wasted will all be found in the day of accounts.

Passion is a sort of fever in the mind, which always leaves us weaker than it found us.

PRACTICAL.

CHRISTIANITY ADAPTED TO THE HUMAN HEART.

THERE are certain grand truths in harmony with our nature, which alone can satisfy its insatiable craving, and they are signified generally by our faculties and feelings in our various guesses, desires, and aspirations. But what they are particularly, GOD, and not man, must show, since they require for their certainty not only a strict inquiry into our own minds, but also a free revelation of GOD's. When, therefore, by GOD's goodness and mercy they are discovered to us, we joyfully hail and accept them on his authority; we eagerly grasp them as the thing so much wanted, and now at length found; as changing into a definite and stable hope, an indefinite and uneasy longing. Then we find that all our previous mental wants, and guesses at the objects which should satisfy those wants, have been but false notes, struck here and there around the true. This master-note we were unable, after long-repeated endeavors, to hit of ourselves. But as struck for us by our heavenly Teacher, our ear instantly recognises the desired sound, and the harmony, so long sought in vain, has become complete. Now all is peace and content ineffable. For all the horrid and distracting confusion of means without objects, and of objects without means; all the sense-bewildering storms of unaccountably opposed good and evil; all the tempests of pain and sorrow, and roar of the grave, have been rebuked into order, and calmed, at the voice of our almighty, all-wise, all-merciful Master.—*Evans' Church of* GOD.

MISTAKES IN THE TREATMENT OF REVELATION.

Two mistakes are committed in the treatment of Revelation. Some go in curious investigations beyond it, and endeavor to fill up chasms; as, for instance, that intervening between GOD's foreknowledge and men's free-will, which revelation having left, no additional aid from reason can ever fill up; every load of argument which it throws in sinks down into an unfathomable abyss; every structure which it attempts to throw across, only projects sufficiently to show the man who uses its frail stage the horrible depths below, while he still looks in vain for the other shore. But the number of such persons is inconsiderable, compared with that of such as come short of revelation, and never was this short-coming so grievously prevalent as in the present times. Through the abundance of information poured around, men's minds are, as it were, in a tropical clime, where labor seems equally needless and burdensome. The vain presumption of knowledge prevent men from discerning their ignorance, puffing them up with a pride which will not stoop to be informed, and unnerving them with an indolence which will not strive to learn. Hence, in common with all the rest of their information, their religious belief (if such can be called a bundle of opinions about which the owner is indifferent) is no longer, as in better days, a clear stream pouring from one head, and proceeding to one point. It is a muddy stagnant pool, passively receiving any chance-coming feeder, which the abundance of the rains may cause to flow for an hour or two, turbid with particles of earth. Here, therefore, it has inevitably received a portion of natural knowledge; there, unconsciously, and from mere chance of proximity, a part of revealed knowledge. And these are promiscuously taken in with utter recklessness of inquiry into the real deficiency of the one, and the real plenitude of the other; or into the foulness of the one, and the purity of the other. To such persons, all opinions on religion are indifferent, and an opinion at all upon religion, whatever it may be, passes with them for religion. Meanwhile the deep and fundamental doctrines of the Gospel, its unbending and peculiar articles, are treated as dogmas of the schools, not as objects of belief to society; as debatable grounds for the theologian, not a base of principles to the layman. Laxity of opinion, in any case, is a wretched imbecility; in religious matters, it is not only this, but also a moral delinquency. In contrast to such conduct, let us be careful to seek out and accept the whole of revelation, to drink the whole of the cup of salvation which GOD hath so bounteously put into our hands, nor to rest satisfied with the taste on the lips of that which he designs to pervade the whole body with life and heat. Half of truth is inevitably accompanied with a corresponding half of error, so that the whole shall be pernicious. We can yield no obedience to GOD's will, repose no faith in his promise, arrive at no correct understanding of his word, if we suffer either indolence, or pride, or any corrupt affection, or worldly occupation, to stop us midway in our course. We must go, if we would be safe, to the full extent of all the knowledge which GOD hath thought fit to communicate. How else can we discern its real importance? Will the sight of a few bricks give us any idea of the house? How, without feeling, within ourselves, and of ourselves, its importance, can we give it its due and lofty supremacy over all the other notions and affections of our minds, making it a master amid servants there, and thus employing it in its high and proper office of a ruling principle, in which the whole body of our thoughts and feelings shall find a head, and all grow up unto the fulness of the image of GOD?—*Ibid.*

VARIETIES.

From the Journal of the Institute at Flushing.

THE subject of the perfectibility of the human species is stripped of all imaginary difficulty when we say that the perfection we anticipate is *comparative*, not *absolute*. The absolute perfectibility of the individual is subverted by every sound view of philosophy and religion. But a comparative perfection, a diffusive and progressive elevation, is repugnant to no judicious theory of human character. Such an anticipation, revelation permits us to indulge, and its brightest visions are sketched on the page of inspired prophecy. And, even by those who have been blind to the light of inspiration, such a destiny of man has been augured from the brilliant triumphs of modern science. And thus the captivating visions of the *optimism* and perfectibility of modern philosophers, divested of the false principles in which they are based, are found to harmonize with the millennium of the Christian Scriptures. How far this progression will proceed, time can alone unfold. Nature has secrets which are yet to be extorted. And there are lessons in the discipline of mind, in reference both to the individual and to communities which the demolition of ancient monarchies, the decay of licentious Rome, and all the revolutions of modern Europe have failed practically to teach. But though we dare not descend to particulars, we may contemplate human advancement in its general outlines; and, without being termed visionary, we may anticipate that as time rolls onward the character of our species will improve. The genuine principles of truth will purify and elevate every heart: will become the springs of individual enterprise, of domestic and social government, of civil and religious polity. The most distant and degraded portions of the globe will be illumined by the rays of civilization and warmed with the glow of philanthropy; and the troubled ocean of the world, whose billows have for thousands of years heaved with the tempests of war and reddened with human blood, will be hushed by the voice of peace; and bearing its happy children on its calm and transparent bosom, will be no more moved but by the gentle breathings of the spirit of Heaven.

S.

EVERY CHRISTIAN SHOULD JOIN SOME CHURCH.

IF a Christian does not belong to a Christian Church, he is not walking according to GOD's appointment, and the order of the Gospel; but is living in the loss of privilege, and the omission of duty. It was not thus with the Christians of whom we have accounts in the New Testament. They are represented not as wandering sheep, but a flock having a shepherd and a fold. Not as stones loose and scattered on the ground, but built up a spiritual house. Not as rovers and vagrants in the highways and hedges—but as "fellow-citizens with the saints and of the household of GOD."

Religion does not preclude the evil day; but it prepares for it; and shows itself to most advantage, when all other sources *must* fail.—*Jay's Lectures.*

MORAVIAN BISHOPS.

A BISHOP among the Moravians is distinguished from the rest of his clerical brethren, only by the exclusive power of ordination, and the patriarchal influence which he exerts over those by whom he is surrounded. He has no diocese and no salary. It is contrary to the regulations of their Church that he should have either. This retired, interesting, and most devoted corps of Christian ministers, together with those from whom their episcopacy was derived, have for ages been witnesses for "evangelic truth." They also exhibit the best illustration of "primitive order" that the world affords. It is one which stamps with the broad marks of fallacy, all that ingenious reasoning which has recently been employed to prove that the episcopate is a thing which has been inseparably connected with local jurisdiction, and cannot exist without it.—*Episcopal Recorder.* *N. Y. Evangelist.*

"TEACH ME TO FEEL ANOTHER'S WO."

THERE are few lessons taught mankind that convey so much in so few words, as that above quoted. It embraces all that is kind, charitable, generous, wise and good—a volume could no more. If we would only contemplate its importance, and follow the instructions to be derived from it, we should find the most tender sympathy for the welfare of man possess our hearts, and experience feelings of cheerfulness in contributing to each other's good—of kindness to the afflicted—of mercy to the unwary—and of delicacy in condemning or censuring.

What might we not enjoy if such feelings were more general? With all our improvements, we seem to learn but little of kindness and forbearance, but rather to study the art of condemning than that of reclaiming.—*Charleston Obs.*

DECORATION OF CHURCHES.

IN regard to this matter we believe there are two extremes. A few may be inclined to build and ornament in an improper manner. There should be no mere decorations in the house of GOD: nothing put up for show without use and fitness. But remember, use and fitness may generally be combined with neatness and even elegance. Hence we have always felt satisfied with carpets on the altar and aisles, as they have, if any thing, more of use and fitness than of ornament. They break the sound of the feet; inspire respect, and impart an air of comfort; and these things have a powerful tendency to increase the congregation and retain a respectable and useful assembly in the house of GOD. Hence there is no loss in a pecuniary point of view.—*Christian Advocate and Journal.*

THE following passage from the writings of Luther is beautifully expressive of his simplicity of taste for divine truth:—

"I am a professed divine, who, amid various dangers, have attained some moderate experience and skill in the sacred Scriptures: but this does not prevent my having daily recourse to the catechism, to the creed, the decalogue, and the Lord's prayer. I rehearse them to myself with a close consideration of every word—what truth it really conveys. And, when a multiplicity of business, or any other cause prevents my doing this, I sensibly feel the want of it. The word of GOD is given us thus to exercise and quicken our minds, which, without such a practice, contract rust, as it were, and lose their tone. We see into what snares men continually fall: and what else is the reason of it, but that they are secure, they do not pray, they do not hear and meditate on the divine word; they are content with having it in the book, where they may read it when they please. Hence Satan imperceptibly instils into their hearts a contempt for the word; and this leaves them exposed to despair or other great dangers. For with what shall a man defend himself against the enemies of his soul when he has lost *the sword of the Spirit?*"—*Gambier Observer.*

MUSIC OF THE TONGUE.

I MUST confess, says Addison, I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is to cure it of several disagreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness and gossipping. In short I would always have it tuned by good nature, truth, discretion, and sincerity.

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS;
Buildings, 46 Lumber-st., in rear of Trinity Church.

Standing Committee.

BENJAMIN M. BROWN, LEWIS CURTIS, CHARLES KEELER, GEORGE C. MORGAN, CHARLES N. S. ROWLAND, FLOYD SMITH,
H. COTHEAL, *Treasurer, 49 Water-st.*

Publications for sale at the Depository of
THE NEW-YORK
PROTESTANT EPISCOPAL PRESS.

PARISH LIBRARY, VOLUME XIII.

JUST published, by the Protestant Episcopal Press—LIVES, CHARACTERS, and AN ADDRESS TO POSTERITY, by Gilbert Burnet, D. D., Lord Bishop of Sarum: with the two Prefaces to the Dublin edition. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert and Aghadoe.—First American edition.—Forming 13th Volume of the *Parish Library*.

In press, and will shortly be published, the Fourth and Sixth Volumes of Standard Works.

BRIGHT BEAMS OF LIGHT.

JUST published, by the New-York Protestant Episcopal Press, No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testament; By Richard Whately, D. D.— Price in full muslin, 75 cents—in half cal binding, 88 cents.

B. CURTIS BROWN, *Print.*